The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 44.—WHOLE NUMBER 980

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In St. Luke's Church . . . . . . 8 "
4 P. M. on Fridays.
In Church of The Annunciation . . 8½ " and 4 "
In Church of The Holy Communion . 8 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 P. M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 9 A. M., and 5 P.M.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights, . 9 " and 4 "

Calendar for December.

28. The Holy Innocents.
30. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany, or The Manifestation of Christ to the Gentiles.
13. First Sunday after The Epiphany.
20. Second " " " "
25. The Conversion of St. Paul.
27. Septuagesima Sunday. Third Sunday before Lent.

Poetry.

Christmas.

BY THE RT. REV. AUBREY G. SPENCER, D. D., LORD BISHOP OF JAMAICA.

Music is in the midnight air,
Strange sounds delight the holy hill,
And seraph-melodies declare
Sweet "peace on earth, to man good will."

Hush'd is the strain; the shepherd's ears
Have heard these words in deep amaze;
And, lo, as morning light appears,
What pomp salutes the warder's gaze!

Robed in the stole of Tyrian dye,
The Magian Kings their ranks unfold,
Their gorgeous bondmen bearing high
The myrrh and frankincense, and gold.

Whom seek ye, with this proud display
Of perfum'd ore and glittering gem?
"Led by yon planet's mystic ray
We seek the babe of Bethlehem.

"Low laid in Judah's lowliest town,
In lowliest hostelry beneath,
We seek the Heir of David's crown,
The Conqueror of sin and death."

Well may ye bow the turban'd head,
Well with your richest gifts prepare;
All glorious is that humble shed,
For Israel's hope is cradled there.

Veil'd in the cloud of human birth—
Deep mystery, which angels scan!—
The incarnate God descends to earth,
Creation's Lord obscur'd in man.

Reader, rejoice with fear and love,
And nobler offerings hither bring;
A life whose thoughts are fixed above,
A death whence faith hath torn the sting.

Thus rescued from a state forlorn,
By mercy saved, by grace forgiven,
Be thou amongst those blessed re-born,
Whose names the Spirit writes in Heaven.

[Ch. of England Mag.

Selected Matter.

From the Banner of the Cross.

The Maryland Church.

The following fragments of the old Maryland Church having come into my possession, they are sent for publication, that they may be the better preserved. The first is the confirmation certificate of the person named, who died recently in Baltimore, "in communion of the Protestant Episcopal Church."

"I hereby certify, that on April 27th, 1794, in the Parish Church of King and Queen, St. Mary's county, I confirmed Elizabeth Wilden, according to the form prescribed by the Prostestant Episcopal Church, which will further appear by referring to the records of said Parish Church: and I humbly implore Almighty God, that she may continue a faithful disciple of Jesus Christ, and never forsake the communion of the said Church in which she has been incorporated, and by her own act and deed freely chosen in the presence of God and His Church.

Thos. Jno. Clagget,
"*Bishop of the Protestant Episcopal Church of Maryland.*"

"Test: Chas. Smoot."

There also died in the few last months, Genl. Stansbury, an old gentleman who had reached some 90 years. The writer of this called to see him to obtain some information as to the site of the first church of St. Paul's Parish, a Church which was the only place of worship for Baltimore county, during a considerable time. The General said, that "old St. Paul's Church stood about 30 or 40 yards this side of where the Sollers Point Road leaves the North Point Road on the left hand side It was built of brick; in 1745, Rev. Mr. Burdillon officiated as Rector; in 1765 it was in ruins, and the bones of the people were removed to Baltimore town. Genl. Stansbury went to school in the vestry-room attached. All the inhabitants of Patapsco Neck were Episcopalians. There was a spring near the Church." The writer, in the month of October last, visited the spot. A beautiful site for a Church, but the plough had left not a trace, unless a few English bricks. The spring, however, bubbled up freshly as ever, the only memento of "the fresh springs" which the Psalmist said were in his Zion. The General mentioned several things of the parsons of that day; one at Spesutia, one at Joppa, which was the county town, and another named Dean; but with the Church's decay, their memories had better be forgotten. At present, Methodism has overrun that section, and there is no Episcopal Church for miles. He further stated that a Methodist preacher attempted to administer Baptism to infants, but his superiors threatened him with suspension if he did so. The General himself was a Methodist, and I could not avoid *thinking* if the preachers *by thelr own admsssion* had no right to administer the sacraments then, where do they get the right *now*? Perhaps it is proper to mention that the Episcopal Church was not so bad as report says, for one evil minister will be remembered when twenty good ones are forgotten. The General, to show the laxity of religious practice, said he had an uncle who had charge of him, and who one day said, "Tobias, do you know the Creed? Yes sir. Do you know the Lord's Prayer? Yes sir. Do you know the ten commandments? Yes sir." "Then," says the uncle, "I have done my duty." On telling this to a friend, he replied, "Well, that is more than many *parents* now do."

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XV.—SCHISM.

(Continued.)

And how was it with the Presbyterians? What were their views, once, of the sin of schism? When, in 1643, they gained the upper hand in Parliament, and appointed the great Westminster Assembly of Divines to settle things upon the Genevan or Presbyterian platform, and the Independendents or Congregationalists petitioned for toleration, the Divines of that Assembly replied, that to grant their petition would be "licensing perpetual division in the Church"; that it would be "conceding the lawfulness of getting new Churches out of true Churches, in countenance of which there is not the least example in all the Holy Scriptures"; that "if the Church requires that which is evil of any member, he must forbear, but without separation"; that "the same ground of separation [scruple of conscience]," say they, "may be pleaded by any erroneous conscience whatever, and thus the Church be broken into as many divisions as there are scruples in the minds of men."[*] Right nobly argued, venerable fathers! But how have your sons been reasoning since? "These different denominations," says one, "are but the regiments under different colors of the same great Captain." "The different sects," says another, "are but the children of one father, each with a different Christian name, but all belonging to the same household of faith." But from the days of the Conformists and the Nonconformists let us come down to the days of the Platformists. The place is New York. The scene is the Tabernacle. The occasion is the anniversary of the New York and American Sunday School Union. The Rev. Dr. F***** presides. The Tabernacle is "thronged with interested spectators." Time, the nineteenth century. "Pursuing the thought," said Mr. S., "respecting the power of our benevolent institutions, he saw in them some features of peenliar excellence that he discovered in no other organization. The Christian world is divided into a great many sects, and he was ready to say, let the division go on, and go on, and perhaps by-and-by, when the present ecclesiastical organisations are dissolved, there may be devised some new system, more conformed than any now existing to the model of the Apostles and the Prophets, Jesus Christ himself being the chief corner stone. There is now no Church that may with propriety be called '*the* Church,' and it might have been matter of question, whether it were not a greater distinction to belong to one of these benevolent institutions, than to any of the so called churches of the day." O Presbytery! thou wast the Eve in all this sin; thou wast the first to taste the forbidden tree; in sorrow shalt thou bring forth thy brood all the days of thy life! In vain do you deplore the continual splitting;

"Like one who stems a stream with sand,
Or fetters flame with flaxen band."

You have no principle of cohesion—no centre of unity. Each man is a centre, if he can find seven women to hang upon his skirts. You have no excommunication that cannot be reciprocated on the very principles on which you would issue yours. You cannot cast up to their sects that they were born to-day, for they will cast it back to you, that you were born but yesterday. Even your best men tell us now, that the "Presbytery is the primary assembly of your system," and "any three ministers," says Dr. Breckinridge, "may form a Presbytery." There is in your system a facility for schism—there is in it in fact a premium upon schism. In the Church, an Ignatius may be thrown to the wild beasts for his faith, a Polycarp may give his aged limbs to the fire, but they leave no followers to bear their name; the Church made them what they were; to the Church they leave what they have. A holy archbishop may lay his head upon the bloek, but there are no Laudists to tell the story; a Cranmer may go up in the chariot of fire into heaven, but there are no Cranmerites to trumpet his fame. In the Church, in all ages, individuality is surrendered, as the Christian sacrifice to Catholicity and unity. Calvin and Lnther, and Wesley and Arminius, and Campbell, aud a multitude of others, who died in their beds, or are yet alive, enjoy the sweet flattery that thousands and ten thousands are called by their names; and so was it with Arius and Sabellius, and a multitude more, and even Nicolas, the founder of the Nicolaitanes under the very eyes of St. John; but in the Church of God "we call no man master"; our Polycarps and Cranmers may die in a blaze of glory, but it must all be merged into the bright effulgence of the Church; and "be done away, by reason of the glory that excelleth." In the Church, not even a Paul may be allowed to have a follower, nor a beggar in Corinth to say, I am of Apollos, and I of Cephas. But the saddest of all it is to see, that the body of Presbyterians, of every possible class, has ceased to feel any longer *the pain* of schism! Majorities "exscind," minorities "secede"; "any three ministers may form a Presbytery"; schism is accomplished, especially after periods of agitation and revival, even with emotions of complacency; just as a state of high inflammatory action in the body is sometimes followed by a condition of mortification, in which amputation itself is unaccompanied with pain. But in the vigorous and healthy condition of the Church, "the true body of Christ," partaking the life and unity of her Head, the very thought of division the very idea of the knife, causes the cold chill to pass through every fibre of her frame. You may wonder often that she does not consent to be split and rent; you must not wonder; she is a living body.

And you must not wonder that her children will not consent to see her, like Agag, hewn to pieces; for she is their mother. She is "the Lamb's wife," says St. John, "the mother of us all," says St. Paul; "and he hath not God for his Father, who hath not the Church for his Mother," was the maxim of the earliest antiquity. The schismatic can therefore be certainly known by this, that he has little compunction in rending or in seeing others rend, the Church which is Christ's body. As the pretended mother, in the presence of Solomon was willing to see the child *divided* between the real mother and herself; but the true mother threw herself frantic between the child and the knife, and cried, no, do not divide it, let the other take it, rather than divide it; so says the Catholic heart, O, it is our mother, do not divide our mother! But the schismatic says, Yes, divide; and rather than any one sect should have her so exclusively, let us be charitable, and divide, and distribute her amongst us all!

O God, I cried, why have I thus been left motherless upon earth? Why have not our forefathers risen from the dead to tell us that never, never would they have began the schism, if they had seen the things that we see, or had heard the things that we hear? Why do not the graves of Geneva and Wirtemburg open, and Luther and Calvin, and Melancthon and Grotius break the silence of the dust? If I have reason to believe that my British forefathers would not have perpetrated schism, had they foreseen its consequences, and that they did not even intend to perpetrate it as it was, how shall I answer in the Judgment if I perpetuate it now, with these frightful results before my eyes, and aid in its expansion, and help to plant this upas tree of Christendom on heathen shores? If to me is now given the opportunity, which Melancthon at the beginning, and Grotius afterward, and even Calvin himself, and a multitude of the continental reformers, so much desired, of recovering the Episcopacy, and with it the Unity, am I not *free*—am I not *bound* to embrace it? The days were evil, and the times violent, in which my ancestral branch was broken off from the ancient olive tree. I must not condemn them for motives of which I cannot perhaps judge at this distance of time. But from their sturdy answer to the Congregationalists, I know that they never, never, *never* dreamed of the endless schisms of which they were unconsciously sowing the seeds. Which of them, in the most incoherent dream of night, or in the wildest wanderings of delirium, would ever have imagined that his son, bewildered in innumerable isms and schisms, should in a few years *feel* cause "in a Sunday School *Union*" to say—"It may be a question, whether it be not a greater distinction to belong to a Sunday School Society, or to one of these benevolent institutions, than to any of the so-called Churches of the day!"

Am I influenced, said I, in remaining out of the Church, by the considerations that induced my fathers to leave it? If with the Puritans her Episcopacy *was to be* "the stirrup for Anti-Christ to get into the saddle" (which *was* to be has never *been*), has not Presbyterianism already *been* the ladder, by which Genevan, German, Englishman, New Englander, and whole communities have glided down into Socinianism? Is not her Prayer Book so unexceptionably beautiful and excellent, that in the calmer times which have since succeeded, a distinguished dissenting divine, without fear of forfeiting his reputation, either for correct taste, scholarship, or piety, may say—"Next to the Bible, it is the book of my understanding and my heart?" Is her language on the sacraments any higher-toned than that of the Westminster Confession? And have not many of the things for which my fathers separated from the Church, been gradually re-adopted by the Pnritans themselves? Expensive churches—the mystic emblems of the Gothic style—the settling tower and pointed steeple—the "dim religious light" and dark-vaulted roof—the solemn chant, once known in Connecticut as the "Indian pow-wow"—choristers, recitatives, and solos—flowing gowns and deep-toned organs, called by the Puritans "the devil's bagpipe"—praying at funerals, which was once abolished—the use of the Lord's Prayer and the Doxology, which were once pronounced by the Scots to be "a superstition"—kneeling in the time of prayer, once not customary even in family devotions—and those written sermons, which were formerly the detestation of the faithful, and a certain indication that the preacher was destitute of the inspiration of religion—have they not all been re-adopted by the Presbyterians from Episcopacy? What have I then to do with these childish "scruples" that drove my fathers from the Church? What have I to do with the political influences that tempted them to schism? If they had had to choose, *as I have to do*, between the old Church yet abiding in her strength, and the Presbyterianism now overtaken in all lands by a deep and mortal decay, would they ever have left the fair bosom of the Church of England? Would they have left a Church which had weathered storms that had no parallel upon the continent, and which even recently had beaten back the Spanish Armada that came against her by water, and the legions of Queen Mary that came against her by fire, and had walked unharmed over the black vaults and caverns of the Gunpowder Plot, and which, with the ruins of Germany and Geneva stands the great lighthouse in the sea, confessedly "the bulwark of the Reformation?" No, Luther, like his descendants, would have preferred Popery to Pantheism; Calvin, as many a Genevese has lately done, would have fallen back upon the Papacy, from the religion of Servetus; and I have charity enough to imagine that Cromwell himself would have remained in the church for which Charles died, and at whose altars one of his descendants now ministers; that even Cotton Mather would have continued in the Church, to which his descendant and namesake has lately fled from New Englandism; and that Wesley would so have shaped his course, as to have made unnecessary his avowal that he lived and died a member of the Church of England. They all left the Church for reasons they would not now approve; they left it to entail evils they did not then foresee!

A theory is true, when it will account for and harmonize all the facts and phenomena of the case. If, then, this Church of which we speak, be *the Church of Christ*, and if any schism or separation from it is *the sin* contemplated in the Scriptures under that name, and if the ancient faith be confided to the Church, so that in her keeping the gates of hell shall not prevail against it, then the present condition of the schismatical communions is identically that which we should have some day looked for, in the displeasure and blight of Providence. The great phenomenon can in no other way that I see be accounted for; we live in a world where God has blended and combined the visible with the invisible—the body with the soul—the letter with the spirit—the sacrament with the grace—THE CHURCH with THE FAITH. If this be so, sectarism and the faith can never exist long together; you despise the pot, and carry off as you suppose the hidden manna"; but for want of *the ark*, or *sacred chest*, in which, like Aaron, to lay it up, your manna becomes corrupt, and your generations cannot "see that bread" on which their fathers were fed. When you first leave the Church, as if it were a spiritual Egypt, you take with you her jewels of silver and her jewels of gold, but in the German and Genevan workshop you soon convert them into a golden calf Where there is schism, you cannot keep the faith. You have cut a limb from a tree, and its hidden life will depart. You despise and break the lantern, and profess only to care for the light of truth; but, with the lantern left behind you, you by-and-by return to those that keep it, and cry, Give us of your oil, for the winds were high, and the streams beat vehemently upon us, and our lamps are gone out. If you sever a limb from the human body, the limb for a while may exhibit a species of life, but it will soon die. Schism is like the buckets of the daughters of Danae; you may with great toil be pouring in truth; but it will be as instantly escaping; only the Church without effort sustains it.

There, is then, said I, *a Church yet* on earth. As the rich may die amidst the nursings of a hospital, or may sometimes meet with mercy and health upon the street; so many may perish in the Church, for "children of the kingdom shall be cast out," and many not in it be saved, for "they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God." Esau may sell his birthright; a daughter of Canaan may find crumbs under the table. But yet there is a Church. It is builded on a rock. It has possession of the keys It is the heir of the promise. It is rich with provisions and facilities for our salvation. It tells us what was the Bible of the early Christians; it tells us what was their faith and discipline. The intention of its Founder was to help men on in virtue and a holy life, by Baptism and the succeeding confirmations and teachings of a holy Mother, and chiefly by the continual exhibition of the memorials of the great Sacrifice for sin, to hedge men's path along from the cradle to the skies, to render their salvation as certain as the nature of probation would permit. The Church is therefore one, and there can never be two. Moses did not establish two churches; the temple did not allow two priesthoods; Christ did not leave two bodies to perpetuate his presence upon earth; if there be two churches, one is the Church of Christ, the other a device of man; "on this rock I build *my* church"; unto *thee* I give the keys of the kingdom." One body as there is one spirit," says St. Paul, "even as ye are called in one hope of your calling." There can be no more two bodies than there can be two heads; there can be no more two churches than there can be two Gods; man can no more make a church than he can make a Bible.

This view of the subject made me still more unhappy. Here am I, a member of the oldest and first sect among the moderns—a sect that had little cause to leave a church then fresh and resplendent from the fires of Smithfield and of Oxford—the experimenter on an untried sea—the great forerunner and the lineal parent of all the sects and schisms in the land. I feel that the current to which I am committed is downward, and is every day sweeping me on. What, then, is before me, but to make those frightful cataractic leaps into the deeper and darker specnlations, into which the bolder Presbyterians of Europe and New England have plunged before me? Or, even if I should not myself be drawn over the abyss, gracious heaven, what may be the fortune of my children?

"——O, when the grave
Has swallowed up thy memory and thyself,
Dost thou desire the bane that poisons earth
To twine its roots around thy coffined clay,
Spring from thy bones, and blossom in thy tomb,
That of its fruit thy babes may eat and die?"

As a Presbyterian layman, I should now, or long before, have sought repose in the Episcopal Church. But as a minister I felt a proper degree of vanity or even conscientiousness in adhering, while I could, to the validity of my orders. As I remarked in the early part of this narrative, it was a subject I could not be said to have examined. I dreaded, too, to be convinced. Sometimes I almost determined that I would shut my eyes I saw the fiery trial into which it would precipitate me. In every other point of view, Episcopacy had now conquered my judgment, and won the more cautious admiration and affections of my heart. Before, however, I explain the manner in which I was compelled to yield this scruple, some may be curious to know the further operations of a Presbyterian mind already admiring unity as a thing beautiful, loving it as a thing most excellent, deploring its loss as the greatest calamity since perhaps the expulsion out of Eden, and longing for its restoration as the promised harbinger of the world's regeneration. And if the reader be somewhat weary of the detention let him remember the days of danger when a mother in Israel sang—"For the divisions of Reuben there were great thoughts of heart;—for the divisions of Reuben there were great searchings of heart."

One of Three Hundred.

For the Churchman.

Sketch of the Life and Services of the Rev. Amos Pardee.

The Rev. Amos Pardee was born at East Haven, Connecticut, January 31st 1770, and was one of the few of those older clergy who have survived nearly all their early associates in the ministry. He was educated at Yale College and graduated in 1793. As an Episcopalian he was nearly alone in College, and even the Church in New Haven was then but small. At the time he graduated Mr. Pardee was inclined to enter the medical profession; but he was chosen Principal of the academy at Derby, where his thoughts were turned to the ministry of the Church and where he met with the venerable Dr. Mansfield under whose direction his first theological studies were conducted. He subsequently went to New London, and further pursued his studies with Bishop Seabury. Under those able divines, he imbued those sound Church principles from which he never departed during the whole course of his ministry. In 1795 he was admitted a candidate for Orders by the Convention of the Diocese of Connecticut. The Canons in reference to candidates were not then so stringent as it has since been found expedient to make them, they were permitted not only to perform the service, but to read their own sermons. Agreeably to this usage, before his admission, Mr. Pardee officiated, under direction of the Bishop, for a time, in several parishes in Connecticut. He also visited the parish at Narragansett, Rhode Island, where he was invited to settle, but though treated with every kindness by the distinguished families then resident there, yet the state of society and morals was so unlike that to which he had been accustomed, that he declined the invitation. He met in this visit to Naragansett, with some most amusing incidents which he never could forget. He likewise visited Balston Spa, mainly for the benefit of his health, and there met with the Rev. Ammi Rogers, then a clergyman in good standing; at the instance of Mr. Rogers from whom he received a very flattering letter of introduction, he visited the parish of Duanesburgh, and was invited to take charge of it; but the terms of settlement not being entirely satisfactory, and, as he thought, a greater field of usefulness being opened to him, he declined. At this time, there was but one Episcopal clergyman in the Diocese of Vermont, the Rev. Mr. Chittenden, who was advenced in years, and in feeble health. Application was made to Dr. Mansfield to send them a clergyman who should not only supply the vacant parishes, but should travel through the State, for the purpose of instituting measures for the recovery of the glebes left by the venerable Society for the Propagation of the Gospel, and which were in many places lost to the Church. Dr. Mansfield recomended Mr. Pardee for this mission, which he accepted, and for this purpose (Bishop Seabury having deceased) he was ordained Deacon by Bishop Bass, at New Haven, October 20, 1797—the day after the consecration of Bishop Jarvis. In Vermont, Mr. Pardee found a wide and laborious field before him; officiating in the parishes at Manchester, Paulet, Poultney, &c., he travelled through the State, searching the old records, procuring surveys, and at his own expense, taking the preliminary steps for the recovery of the Church's property. He also spent a portion of his time in the neighboring Diocese of New York. He officiated more or less during his residence in Vermont, in Hampton, New York. He was solely instrumental in collecting this congregation. But the Rev. Mr. Chase, now Bishop of Illinois, being on a missionary tour to the churches in the Northern part of New York, was invited by Mr. Pardee to preside at the meeting for the legal organization of the parish. Mr. Pardee's services were fully appreciated in the Diocese of Vermont. He received many evidences of the confidence reposed in him, was elected secretary of the Convention, and received the unanimous thanks of that body for his labors. While in Vermont, he was ordained priest, by Bishop Jarvis, at Middletown, January 20, 1799. After having remained in the Diocese for five years, receiving but small compensation, and perceiving that the patrimony which he had inherited was rapidly wasting away, he felt it his duty to change his residence, and accepted the Rectorship of St. Luke's Church, Lanesborough, Massachusetts. He was the successor in this parish of that old and honored servant of the Church—the Rev. D. Burhans, who still survives. With this reverend brother he corresponded for many years, and there has ever existed between them an intimate friendship. Mr. Pardee had been but a few years in this parish, when, at the solicitation of Bishop Moore he accepted an invitation to the Churches in Johnstown and FortHunter in the Diocese of New York. But the parish in Lanesborough believing that his removal would severely affect its prosperity, refused to accept of his resignation, sent a deputation to Johnstown, and also wrote to Bishop Moore to procure his release. In 1808 Mr. Pardee having one fourth of his time at his disposal, officiated in Pittsfield.—Here an opportunity was offered him to show those decided Church principles upon which he ever acted. A scheme was started, to apply to the Legislature for a charter for a poll parish, that is for a parish which might become anything the majority chose to make it. Mr. Pardee, though strenuously urged by gentlemen of great influence, yet promptly refused to have any connection with the parish, unless there was a distinct provision in the charter, that it should be Episcopal and nothing else. The consequence was he discontinued his services. Mr. Pardee also officiated in several other places in the eastern part of Massachusetts, and also frequently preached at New Lebanon, in the State of New York. Being a good classical scholar, he, at the earnest request of friends, received for a time a limited number of students into his family; several of whom entered the ministry of the Church and he lived to see seven of those who were members of his parish at the same time become useful and laborious ministers of Christ. While iu Ver' as also after his removal to Massachusetts, Mr. Pardee consulted and corresponded much in reference to the supply of Episcopal services for the Eastern States; and though he acquiesced in the formation of the Eastern Diocese, yet he considered the mode in which it was effected, as irregular The first visit of the Apostolic Griswold to his parish was hailed with no ordinary delight. It was an event long to be remembered. An entire congregation, many of them advanced in years, had never had an opportunity to take upon themselves the vows of their baptism. It was a cheering spectacle to their pastor, after the most laborious and thorough instruction, to see a large portion of his parishioners, young and old, parents and children, kneeling around the altar to receive the imposition of the Bishop's hands. Some time after the formation of the Eastern Diocese, a plan was started to connect the Eastern part of Massachusetts with the Diocese of New York, to which it was said Bishop Griswold was not opposed. Mr. Pardee was consulted and written to on the subject, but fully understanding the difficulties attending such a measure, he took no active part in it. In 1818 he removed to the Diocese of New York, and first took charge of the Church at Manlius, then a missionary station. While resident here, he preached in several neighboring towns, and organized a number of new parishes. He subsequently removed to Oswego, and there revived the parish which had been organized some years before, but which was now nearly extinct, at the same time officiating and collecting congregations in that vicinity. He was also for a time a missionary in Broome county, where his services were most laborious and successful; he likewise for a season supplied the missionary stations at Marcellus and Skaneateles, and at the latter place was gratified in seeing the building of a church commenced: when not in the employ of the Missionary board, and receiving from it no compensation, he travelled from place to place preaching in private houses, and school-houses, animating the scattered and feeble members of the church. And there were few parts of the northern and western sections of the State which he had not visited, and few parishes in which he had not preached. The last missionary station which he filled was in Franklin county; and though so late in life, he here formed a most cordial friendship with several distinguished families residing in that remote county. While in Western New York, Mr. Pardee often encountered those political and religious excitements which swept over the county with all the fury of a tempest: but while the elements were raging all around, he ever preserved his wonted calmness. While the excitement against masonry ran high, a large meeting of Anti-Masons collected from all parts of the State was to be held at Syracuse.—The committee of arrangements had invited several clergymen of the Church to open the exercise with prayer, but they had all declined; Mr. Pardee being in the neighborhood was applied to, and answered—that though he took no part in the contest between Masonry and Anti-Masonry, yet as a minister of the Gospel, he was at all times ready to ask the Divine blessing upon his fellow-citizens, that their deliberations might be rendered conducive to the good of the country, and the glory of God. For this act no one blamed him, and he received a marked compliment from the distinguished orator of the day, the commendation of the whole assembly, and enjoyed the respect and friendship of gentlemen who had filled the first civil stations in the State. Mr. Pardee also showed great wisdom in controlling religious excitements. In the town of Manlius, ten years after he had charge of the parish there, a revival was going on; the excitement rose higher and higher, the various places of worship were open daily and filled with overflowing congregations.—The Episcopal Church had not at the time regular services even on Sunday; and many of the members with the other inhabitants of the place were agitated and alarmed, and were in great danger of being lost to the Church. At this crisis, Mr. Pardee having no particular engagement, was invited to take charge of the parish, and though in feeble health, he promptly complied with the request, and immedlately opened the church for frequent services, said not a word against revivals, but preached repentance towards God, and faith in the Lord Jesus Christ, in the church, and as the Church had directed; and employed the remainder of his time in going from house to house, strengthening the weak, guiding the doubting, unfolding the system of the church, answering objections, and guarding against errors. The consequence was that many adults who had been thoughtless, were baptized; the Communion was greatly increased, and the parish strengthened.—At the conclusion of his engagement, Mr. Pardee received a communication in behalf of the whole congregation, especially the younger members, expressing the warmest gratitude to him for his labors, his wise councils, and especially for having kept them in the "good old paths" of the Church. Mr. Pardee's sermons were written with care, good taste, aud great precision, and though entirely plain, yet they were always instructive, and sometimes most able. Having a fine voice, he in his younger days read the service and preached with great impressiveness. For several years past, being unfitted by declining health for ministerial duty, he has resided at Lake George, diverting his mind with agricultural pursuits. Looking back upon a long and well-spent life, and forward to a better world, his last days have been cheerful and happy. During his last illness, sensible that he could not recover, he longed to depart and be with Christ; and with entire calmness and resignation, he went to his rest. And thus one other of those few remaining links has been broken which bind us to the American Episcopal Church in her earlier and darker days. His funeral was attended, and a most appropriate sermon preached, by the Rev. Mr. Bostwick, of Sandy Hill.

For the Churchman.

Thoughts on Romish Apostacy,

AND ESPECIALLY ON THE REASON ASSIGNED BY DR. FORBES.

Mr. Editor:—Much as we must deplore all such fearful apostacies as that of the late Rector of St. Luke's, both from a dread of its consequences on the eternal condition of one who was our brother, and from sorrow on account of the occasion of evil speaking given to those who seek occasion, and also because of the bewilderment of mind caused to those of weak judgment, and the evil example set to the ill-informed, nevertheless, we have never been able to see the slightest ground for astonishment in these defections, deeply painful as they are. To us they appear evidently, when not the result of worse motives, to arise from want of knowledge, or from an imagination so heated as to have overmastered the judgment. And this want of accurate knowledge has not unfrequently been manifested by those who were otherwise well-informed, yes, perhaps learned men; but still more frequently is it the case with men of superior mental culture who fall into this unhappy sin, that the power of their mind is by no means equal to its cultivation, and that they are far more distinguished by a vivid imagination than by their capability of accurate reasoning.

The truth of this remark will be apparent, if we duly consider the fact that in all great intellectual convulsions, especially when of a religious character, not only have the masses run into the most strange extravagances, but that many also of the educated and learned have upheld notions, and even founded sects, of the most unscriptural and ruinous character! Witness the history of the Waldenses, of the Hussites in Germany, of the Lollards in England, and even of the Great Reformation itself, which, amidst all its good, produced no small share of error, as for instance, in the Puritan re-action under Oliver Cromwell in England Now, with such facts before our eyes, is it not absurd, not to say grossly dishonest, to raise a cry of alarm, because, in one of the greatest revivals of pure, earnest, and truly evangelical and catholic religion, which has ever taken place, a few of those into whom this Spirit of Truth had entered have turned aside, being either "deceived" or "puffed up"? Could any thing but a miracle have caused it to be otherwise? Nay do not these very seductions prove that the work is the Lord's, as else surely Satan would be too crafty to interfere!

Again, so far from these concessions to Rome being evidence that the Church of England and her daughters are tinctured with papal errors, they ought to be taken as evidences of a directly opposite nature; as were the Anglican Church at all tending Rome-wards, surely these recusants would have remained, in the hope of hastening her conversion! Yes, it is their *utter despair* of the Church submitting to Rome and her many corruptions, that makes these deceived sons forsake the bosom of their purer mother. And that our argument is sound, must be admitted at least by our evangelical (?) brethren, who, when a Shore, a Noel, and, first and last, a host of others, leave the Church, to join the ranks of Protestant dissent, never accuse a loving too much the principles of Puritanism as the cause of these gentlemen leaving her; but are ready on the contrary, to bewail her want of evangelical purity as the cause of driving such *good men* from her! Now, it is a bad rule that will not work both ways; hence, if it is the *want of Puritanism* which drives the children of the Church to Protestant dissent, it must surely be the *want of popery* which drives them to Romish dissent! Or, to take the other horn of the dilemma; if it be the tendency to Romish error which is latent in the Church herself that causes some of her children to yield themselves altogether to the seductions of Rome; must not the leaven of Puritanism, be much more abundant in the Church, since so many more of her sons leave her to unite themselves with Protestant dissent, than do so to enter the Romish Communion? We leave those of our friends who are apt to charge the Church with Popish tendencies, to choose betwixt the horns of this dilemma. To us, we confess they afford undeniable evidence, that if the Church at all inclines from Apostolic and Catholic orthodoxy, it must be rather towards Puritanism, than Romanism.

In the midst of so much that is deeply painful, there is one important circumstance connected with the defection of Dr. Forbes that cheers us like an unexpected light in a dark place; it is the reason he assigns for the step he has taken, namely, that he feels that his "allegiance is due" to the Romish Church. This is cheering, because it is a token of an increasing conviction that our connection with the Church of Christ cannot lawfully depend upon our opinion, that this or that branch thereof is purer than another; but that to be acceptable to Almighty God, our union with His Church must be through that particular branch of it to which "our allegiance is due."—Thus I imagine, that Dr. Forbes would admit, that supposing it were really the fact that the Romish Communion in the States was more zealous, pure and apostolic, than the Protestant Episcopal Church therein, that still it would not be lawful for him to forsake the latter on that account, so long as he believed her to be a true branch of the Catholic Church; because, as the Church of the Empire in which the providence of God has cast his lot, he would feel that whatever might be her fault, to her his "allegiance would be due." And this is doubtless the true, scriptural and Catholic principle.

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[*] This answer of the Presbyterians, who had just separated from the Church to the Congregationalists who were about to separate from *them*, reminds us, by-the-by, of the Bengalee tiger hunter: "Tiger hunting," said the man, "is a very fine amusement so long as *we* hunt the *tiger*; but it becomes rather awkward when the tiger takes it into his head to hunt *us*."

Doubtless, therefore, the late Rector of St. Luke's believes the (P. E.) Church in the States to be no Church, or otherwise in a state of schism by its severance from the control of the Bishop of Rome; and, indeed, this last would appear to be the difficulty which has caused the really schismatical step which he has now taken; and as it is that which we judge to be the impulsive motive with most of the other Popish recusants, a few words may not be out of place to show the utter groundlessness of this charge of schism against the Anglican Church and her Colonial daughters, amongst which of course in its origin is the Church in the States. We say "few words," for we veirly think that they are all that are really necessary, much as the question has been vexed, to provethe *folly* of supposing that the Bishop of Rome has any *jure divino* right of government or control over other dioceses.

Faith is the belief of certain facts or doctrines upon evidence which our reason approves as certain. We readily admit, that it is not all necessary that the facts or doctrines which our faith is called upon to receive, should be capable of being examined or comprehended by our reason, but certain it is that the *evidence* upon which they rest should be such as our reason can understand, examine, and approve. To believe without such evidence is not faith, but *superstition!* Now the doctrine of the Papal supremacy *has no such evidence*, therefore to believe in it as a Christian dogma is unworthy the sons of the All-Wise, because such belief is not faith, but superstition!

The exponent of Holy Writ is undoubtedly the Church of Christ; but in a Revelation, the canon of which is closed, it is certainly reasonable to expect that everything which concerns the foundation of our faith should be there distinctly noted, at least, if not fully revealed; and so the Primitive Church believed concerning Holy Scripture;—hence as the Bible certainly does not contain a single word in favor of the doctrine of One Universal Bishop, such a doctrine cannot be of faith!

It is true that the Jewish Church is said to be the type of the Heavenly or Christian Church, and that in the former there was one High Priest over the whole Church. But those who have adduced this as an argument for a Universal Bishop in the Christian Church, have clearly mistaken the application of the type, which was not to the universal Church as a whole, but to each diocese. The Israelitish Church was the Church of one nation, under one king, therefore with no conflicting interests; hence the type applies only to dioceses which are in similar manner at unity with themselves;—whereas the Catholic Church at large, being composed of many diverse nations, under different and often opposing sovereigns is altogether unlike the Jewish Church in these particulars, and therefore cannot be the anti-type of its *One* Priest, any more than its *One* King.

Again, the High Priest was a type of the human priesthood of Christ, and consequently the New Testament clearly reveals that to the office of the High Priesthood as the one supreme priest and governor of His Universal Church Christ has succeeded; now it is to be noted, that, as He has done this in His human nature, so for any other to assume that office, is, not to act as a vicegerent but as an usurper; for as the Jewish Church could righteously have only *one* High Priest so also can the one Catholic Church! Besides, nothing can be clearer than that Aaron could only have one lawful successor at a time, and who with sound understanding can deny that Jesus of Nazareth is declared in Holy Scripture to be that one perpetual successor? This argument may be further elucidated by the kingship of Christ—that only all power in heaven, but in earth is given to the *humanity* of Christ, since any one now claiming *universal* monarchy would be Anti-Christ; whereas national monarchs who only rule over portions of His kingdom are properly His governors and vicegerents. And as no *really* universal bishop has ever been permitted to exist, so neither do we believe that our "jealous God" will ever permit the kingly authority of His human nature to be trampled upon by any other universal monarch. Thns does the *rationale* of Scripture prove that the Bishop of Rome has, alas, a much better claim to the title of Anti-Christ, (for he has arrogated to himself at one time or other, both a universal priesthood and monarchy,) than to the submission of his brother bishops and their flocks.

That the language of Scripture also explicitly teaches the equality of the Apostleship has been proved too frequently for us now to reiterate it; and that the Primitive Church knew as little of any *universal* bishop, save Christ, is known to all who read with their eyes open. To suppose, therefore, that our "allegiance is due" to the Bishop of Rome *is not faith but superstition!*

Canada West, Dec. 1849. A Catholic.

For the Churchman.

A Letter

TO THE AUTHOR OF "THE SACRAMENT OF REPENTANCE. A PLAIN TRACT. BY A MINISTER OF THE PROTESTANT CHURCH—BUT A BELIEVER OF THE CATHOLIC FAITH."

My Dear Sir:—The first question which one is commonly disposed to put to an anonymous writer is "What is your name?" but after reading your tract, I am rather inclined to ask you the second question of your Catechism,—"Who gave you that name?" I fear that you have forgotten—if you ever learned—the answer, or that you can at best repeat it only by rote. For;

Having supposed the case of Christians who have fallen into sin after their baptism, you gravely ask, "Is there any repentance under the Gospel for such persons as these?" Jews and Gentiles give you no trouble; they may have their sins remitted by baptism; but what is to be done by poor Christians, who have sinned and have no baptism to look forward to, perplexes you sadly; and after much ado, you conclude that they cannot, like the happier Jews and Heathen, obtain forgiveness on the known terms of the Gospel,—repentance and faith, but must go privately to a priest and sue out a pardon from him on new and widely different terms.

You say that Baptism conveys remission of sins committed before baptism. And so it does, when duly administered, to those who receive it with meet qualifications. But is this all? Turn to the second question of your Catechism, and you will see from the answer, that in Baptism you were made A CHILD OF GOD. And have you yet to learn that the chief distinction, the first and most inestimable privilege of this new and heavenly relation is, that all who are invested with it, have the PROMISE OF ALMIGHTY GOD that their sins are pardoned on condition of their repentance and faith in the Redeemer? To Jews and Gentiles, to those who are in a state of nature, to those who have not embraced the Gospel, nor been admitted into the Christian covenant by baptism, GOD has given no *promise*, no *assurance* of pardon. But Christians—they who have been taken out of their state by nature, and made *the children of God* by adoption and grace, have the PROMISE that *when they repent and forsake their sins*, GOD *is merciful, and forgives them their sins.*

Baptism then, does not merely cleanse us from sins committed previously to baptism, but it puts us in a new *state* or *condition* in which we have the abiding and life-long assurance *of the pardon of past sins on repentance.* Its virtue is prospective as well as retrospective; it ever cleanses the penitent and faithful from sins past; past with reference to the time, not of the administration of the sacrament, but of the act of repentance. For in making us the children of God, it makes us partakers of the PROMISE, not given to strangers and aliens, that if unhappily we sin,—and what man is there that sinneth not?—we receive, through the precious Blood of Christ, pardon and forgiveness on condition of our hearty and ingenuous contrition, humble confession and entire amendment.

This, my dear sir, is the first principle of your Catechism. The New Covenant, sealed with the Blood of CHRIST, obtains pardon for all men on the immutable terms of repentance and faith in Christ. The Church is founded on this covenant; and Baptism which admits us into the Church, makes us parties to this covenant, and rests our pardon from the beginning to the end of our life, on the same immutable terms.

We agree I trust, in regarding the Passion and Death of our Saviour CHRIST as the sole meritorious cause of the remission of our sins. By His one oblation of Himself, once offered, and consummated on the Cross, CHRIST "hath perfected forever, them that are sanctified;" obtained eternal absolution for as many as are qualified by penitence and faith to receive it. Now, St. Paul teaches us that Baptism is the figure of Christ's death; and hence, as CHRIST died but once, we see the reason why Baptism is but once administered, while the absolution which it represents and conveys, ever remains, and ever takes effect on the penitent and faithful. Do any sin, then, after Baptism? The remedy is plain. Let them remember their holy profession; that they are dead to sin through Baptism, which is the figure of Christ's death; that as Christ died unto sin once, and ever after liveth unto God, so they are bound continually to die unto sin and to live unto righteousness; let them turn unto God, confess and forsake their sins; beg forgiveness through the intercession of Christ, and implore His SPIRIT to work in them a true and earnest repentance, and then He who is faithful and just will remember the covenant sealed in the Blood of CHRIST, will forgive them their sins and cleanse them from all unrighteousness.

But you ask, perhaps, is there no appointed medium for conveying to the penitent and faithful the absolution procured for them by the Death of Christ, and conditionally made over to them in Baptism? Undoubtedly there is. The same ambassadors who are authorized to confirm and ratify the promise in Baptism, are also authorized to renew the promise on the same conditions.—And the Word of God is with power; when it passes from the lips of His authorized ambassadors, it cannot return to Him void; it takes effect and remits or retains the sins of those, to whom it is declared and pronounced according to the qualifications and dispositions with which they receive it; according as they have or have not the true repentance and lively faith on which their absolution is suspended; according as they do or do not come within the terms of the Christian Covenant. Do you ask more? Do you desire another Sacrament of Christ's institution in which the absolution procured by the Death of CHRIST, and devolved on us in Baptism, shall not be generally pronounced, but shall be particularly applied to those who, on examination of their own lives and consciences, assisted by God's ministers, are believed to have fulfilled the conditions of the Covenant, and so to be meet and fit subjects for the absolution? This also, our Lord has graciously provided by the institution of the Eucharist—of the cup in which He Himself has *expressly said* that it is "HIS BLOOD SHED FOR THE REMISSION OF SINS; and in the celebration of which, the Liturgy of your own church, following the most ancient Liturgy in existence, prays that they who partake of it "may receive remission of their sins." In all these ways do they who have received the Divine commission, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained;"—dispense and apply the absolution procured by the merits of Christ's Passion and Death,—an absolution which most surely takes effect on all those, and none but those, who are prepared for it by its necessary and immutable conditions of repentance and faith; repentance which brings man back as nearly as possible to a state of innocence, and faith which brings him back as nearly as possible to his original state of dependence on GOD by its readiness to do, according to its best ability, whatever God commands; and both which through the ATONEMENT of CHRIST set the offender right before GOD.

I fear, my good friend, that you have grown wiser than Moses and the prophets, than St. Luke and all the other Evangelists, than St. Paul and all the Apostles, who with one mouth represent God's dealings with mankind under the notion of a COVENANT, the parties to which are of *one mind*, or in a state of *agreement* and *concord*; and that, following the schoolmen of the twelfth century, you fancy that the Sacraments work, not only certainly and effectually, and *ex opere operato* (for all this may be granted) but *physically*, or after the manner and with the same immediate force with which one body acts on another. To this theory of the *physical efficiency* of the Sacraments, you probably pervert all those passages of Scripture which speak of *cleansing*, *purging*, and *washing away* sin, *pouring* grace into the heart, &c; instead of conceiving them to be used, as in truth they are, *analogically*, to denote an effect on the soul *corresponding to* that of physical agents on the body, but of a totally different kind, and of the real nature of which, we, with our present faculties, can form no conception. With your mind prepossessed by this theory, it is quite natural that you should shut out from the Sacraments the undoubtedly Scriptural notion of a COVENANT, which supposes them to act on men suitably to the rational and accountable nature which God has given them; and that you should conceive of Baptism as an *infusion*, and merely as an infusion, of a certain *physical* substance called the righteousness or Humanity of Christ, and needing a new Sacrament for a new infusion when the first was lost; or as purging out, in a physical way, certain stains from the soul, and needing, when new stains are contracted, a new Sacrament to effect a new physical purgation.

But, however this be, you, in fact, propose a special Sacrament, properly so called,—the Sacrament of Repentance, for the remission of sin after Baptism. You use the language with precision; you say that Christ has ordained such a Sacrament; that its *form* is the words, "*I absolve thee;*" that its *matter* is contrition, confession and satisfaction on the part of the penitent. You make the Sacrament obligatory upon all Christians, who have sinned, whatever be the nature of their sins; and you make the priest the judge of the terms on which absolution is to be granted.

"It is evident," you say, speaking of all the baptized, that they, "if they fall into sin, must throw themselves at the feet of the Lord's ministers, and expect from their sentence, and on the terms they, in the exercise of a holy discretion, may impose, the indispensable remission thereof." Again, speaking of the process on the part of men, in order to obtain the benefits of this Sacrament, you say that it includes repentance; and, "It will include also confession, by which both the sin and the sinner's contrition are brought under the cognizance of the appointed judge—the priest of the Lord. It will include the performance of whatever humbling conditions he shall impose as a fitting satisfaction, for else the power to *retain* sins is a nullity;" in short, you come out flatly against the "Protestant Church," which declares that CHRIST *hath ordained only two Sacraments as generally necessary to salvation*, and give us the stark Roman doctrine; and then; oddly enough, bring the Council of Trent to prove it

I think you can hardly be aware of the consequences of this position; let me briefly state to you a few of them, before I advert to your fancied proofs.

1. In the first place, in making a special sacrament, properly so called, for the remission of sins after Baptism, you limit to it the remission of all such sins. For where CHRIST has ordained a specific way for the remission of sins, there can be no remission but in that way. Thus you not only blot out from our Lord's promise a benefit which He has expressly connected with the cup of the Eucharist, but you deprive yourself and all Christians, as far as in you lies, of the benefit of the "One Baptism for the Remission of Sins."

2. Baptism supposes our Lord and Saviour has satisfied the Divine justice for the sins of the world; and hence it provides for all Christians remission of sins past on the simple terms of their forsaking their sins, amending their lives, and living ever after the life of faith in their Redeemer. In refusing to repose on the One Baptism which you have received for the remission of sins, you in effect abjure the covenant on which it rests, throw yourself back into the state of nature—the state of Jews and Heathens—and come under a necessity *to satisfy Divine Justice yourself* for all the sins which you have committed since your Baptism.

3. It can be no matter of surprise, therefore, if you subject yourself and all Christians to other terms of salvation than those of the New Covenant; as in fact you do. For whereas Baptism, which is the sign and seal of the New Covenant, and of all its benefits to every individual who receives it, requires, by your own admission, e. g., confession, your new Sacrament of repentance requires confession in the ear of the priest of all sorts of sins, with all the particular circumstances that aggravate them; and whereas Baptism makes a man accountable to the governors of the Church for sins against the Church, and leaves him accountable to God alone for his sins agains Him alone, and which do not break the peace and charity of the Church, your new sacrament obliges all Christians to lay bare the hidden recesses of their souls to the priest as *Judge of the conscience.* Again, whereas Baptism supposes the justice of GOD is satisfied by the Atonement of Christ, and confers remission of sins on condition of our forsaking them and framing our lives agreeably to the Gospel; Your new sacrament actually prescribes a new and terrific term, not named in Baptism, and utterly at war with its merciful provisions, satisfaction to the Justice of God; and abuses the minds of Christians with the slavish and Heathenish notion that they must satisfy the justice of God for all their sins after baptism by the endurance of penances in this world, or purgatorial torments in the world to come. Nor is this all; for who that could afford it would not gladly buy an exemption from the pains of penance in this world and purgatory in the next? And who cannot of his his own mere will remit what of his own mere will he imposes? And who that can will not for a consideration? Hence come commutations in money for penances, indulgences for relaxations of punishment, masses for souls in purgatory, and the whole dark catalogue of Romish abuses and corruptions.

4. In the Sacraments of the Gospel the priest is the minister of Christ's absolution, on the clear and immutable terms which He has appointed, and of the performance of which—except in open offences against the peace and communion of the Church—He alone is the Judge; and His priests on earth are only the ministers and stewards of His mysteries, who by their public and private ministry are to fit and prepare men for His Judgment. But in your new sacrament of Penance the priest is the judge, and the pardon and the terms of it are at his absolute disposal. In effect he ministers his own absolution and on his own terms, with no divine rule, no revealed law, for his guidance or your protection. The terms are left to his discretion; i. e., they are arbitrary, and subject to the changes of human passion and caprice; now stringent and oppressive, now lax and indulgent, according to the views and interests of the parties and the prevailing temper of the age and country in which they live. In this way you open the door for the most inexorable tyranny, the wildest fanaticism, and the rankest Antinomianism. You speak of a "holy discretion" in imposing the terms of remission; but what security have you that they will be holy when they are arbitrary? how do you know what terms are holy, and what are not, when you have nothing but a human standard by which to adjust them and to ascertain their holiness? In fact you have no security; you may come to believe (as good men have believed) that it was in the exercise of a "holy discretion" that learned cardinals and penitentiaries used to whip their penitents; and that it was in the exercise of an equally "holy discretion" that they afterwards took the rods for a show and went through the ceremony with due tenderness and courtesy. You may come to believe all the loose principles which have been upheld in the Church of Rome for the government of the confessional, and to acquiesce in all the crime and licentiousness which have grown out of the facility with which absolutions are granted. Indeed, what perilous delusion is there into which you may not fall when you find the whole Roman Church, in one of her gravest formularies, committed to the doctrine that the contrition which is not of itself sufficient for pardon may have its defects supplied by the sacrament of penance?

5. You say truly that of the millions baptized in infancy, "few who arrive at adult age, fail to defile their baptism by the commission of actual sin." Now to one who is suitably impressed with the goodness and wisdom of our Saviour in furnishing His Church not only with the Word of God, but with Sacraments or sensible tokens and pledges of His grace, is it not a mournful consideration that these millions should have no sacrament, no sensible token given to them by GOD of their pardon? And yet to this condition you bring them: you rob them of the benefits of their baptism for the remission of sins; you contemptuously deny that the Eucharist is efficacious to the same end;* and, in short, you leave them no sacrament or sensible token on the part of GOD as the pledge and token of their forgiveness; for although you are pleased to call Repentance a sacrament, yet you make the matter of it to be the contrition, confession, and satisfaction of the penitent; i. e., such tokens as we bring to God, but none which He through His authorized ministers imparts to us. Extremes meet, and on this point the Romanist and Quaker are in curious harmony, having, for the matter of it, one and the same sacrament for the remission of sins, a sacrament of words and gestures, sighs and tears, shrieks and groans.

My dear sir, I have no objection to the phrase "Sacrament of Repentance" if you choose to combine under this name the Authoritative Declaration of Absolution and the meet fruits of Repentance; for if this be all, we of the "Protestant Church" well know that we have a Sacrament of Repentance, and it is our daily prayer and study to profit by it. I approve of private confession to the Ministers of God as a prudential measure for the guidance and assistance of the conscience in cases not reached by the public ministry of the Word. I cordially commend bodily mortification, fasting, alms, &c., when practised as *Christian duties*, and not as a satisfaction to Divine Justice. But when you propose to me a particular positive institution to which your limit the remission of all sin after Baptism; when you invest the minister of that institution with a judicial power over the conscience, and leave to his sole discretion and arbitrary determination the conditions on which that remission is to be granted or withheld; when you tell me as if in mockery that I am a child of GOD, and in a justified state, through the Passion and Death of the Son of God, and yet add that for all the sins I have committed since I was made a member of His Church, I must satisfy the Justice of God by my own sufferings, of the measure and duration of which on earth the minister of absolution is to be the judge (and yet with transparent craft allow him to convey the pardon before the satisfaction is made); when, in short, you tell me that there is a sacrament for the remission of sins, of Christ's appointment, distinct from Baptism and the Eucharist, and make that a cover for imposing on me, as indispensable to salvation, a belief and and practice different from and repugnant to the conditions of that "One Baptism for the Remission of Sins," in which, as a Catholic and a believer in the Catholic Creed, I constantly profess my faith, and in which also I received my Christian name and being; I say when you propose to me, as of Christ's appointment, a sacrament, which throws me back into a state worse, in some respects, than the state of nature out of which I have been mercifully taken, and of the Heathen from whom I have been called, and, as I hoped, separated forever, I have at least a right to expect that you produce the plainest and most convincing proofs of what you affirm. What then are your proofs that CHRIST has instituted a Sacrament distinct from Baptism and the Eucharist, to which he has limited the remission of sins after Baptism?

"And Jesus breathed on them and said: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

This is the chief and, in a manner, the sole foundation of the pretended Sacrament; other Scriptures enjoin contrition, confession, and amendment, but these (compared with Mat. xvi., 19, and xviii., 20) are the only words in which it is even pretended that our Lord has connected repentance with a distinct positive institution for the remission of sins.

To me, my good sir, it is sufficient to answer, that in these words were conveyed to me *all* my power and authority as a priest in the Church of God; and I would fain know in what fitter words the authority of CHRIST can be committed to priests of the Apostolic succession than those in which Christ committed the original grant to His Apostles? But if these words have clothed me with all my priestly functions, and empowered me generally to dispense the Word of God and His Sacraments, what right have I to exclude from them the dispensation of the Word, of Baptism and the Eucharist, and to limit them to a supposed Sacrament of Repentance? If you say that these words, the other functions of the priesthood being previously given to the Apostles, must be understood to imply a distinct and additional grant, I answer that this implied additional grant is fully satisfied by a *ministerial* power to absolve the conscience from sin by counsel, instruction, and reproof, either publicly or privately administered; and to act as judge so far as to impose and relax Church censures, and to pronounce authoritative absolution, grounded on the conditions of the Gospel Covenant, to those who have opened their hearts to them, and whom, on examination, they believe to have fulfilled those conditions. But all this is heaven-wide asunder from the erection of a tribunal to which all Christians must of necessity resort for the forgiveness of their sins; and in which the priest is clothed with full judicial power to torture the conscience with his inquisition, to intrude with his scrutiny into the secrets of the heart, and, as if the Gospel were a blank, and the Redeemer had never lived, to impose, at his own discretion, the terms on which the Divine Justice shall be satisfied. In the one case we have the open confession, the canonical penances inflicted by ecclesiastical censures, of the Primitive Church; in the other, we have the clancular confessions, the fantastic penances, the capricious absolutions, and the blind obedience to arbitrary power, which have distinguished, and still distinguish, the Roman confessional.

But you bring these words to prove a Sacrament, properly so called; i. e., a positive institution of CHRIST Himself, to which all Christians are tied up for the remission of sins after Baptism. Now, a *positive institution*, resting for its obligation, not at all on the reason and fitness of things, but wholly on the will of the lawgiver, needs to be expressed in the plainest language. For the duty of observing it grows out of the mere appointment, and needs to be punctually and exactly performed; which it never can be, unless the appointment be clearly made. In the Sacraments of the Gospel, the words of institution *express* the matter: water in the one Sacrament, and bread and wine in the other. But in the place to which you refer the institution of the pretended Sacrament of Repentance—there is not *one word* about contrition, confession, or satisfaction, which you make the matter of the pretended Sacrament; much less about the auricular confession of sins of all sorts to the priest, and satisfaction to the justice of God, which, in fact, you make the matter of it. You *infer* it all, and your inference is itself founded on an assumption as to the design and application of the words. The duties of repentance are of course elsewhere enjoined; but their being appointed as the matter of a distinct Sacrament, is merely *inferred* from the words which are supposed to contain the form and institution of the Sacrament. You infer it all. The priest, you argue, has power to remit; but in order to the exercise of that power, he must know the contrition of the offender; this he cannot know without confession; and therefore to him must the confession be made; he has the power to remit, and therefore he must judge of the terms on which remission is granted: and then by a congeries of the most astonishing assumptions; assuming that there can be no certain and effectual remission which is not judicial on the part of the person who conveys it; assuming that the priest cannot remit conditionally yet effectually as God's ambassador, but only as a judge who knows the the merits of the case; assuming that he must know not only the kinds of sin into which the offender has fallen, but all their details and particulars; assuming that the power unquestionably devolved on the priest to be in so far a judge as to pronounce sentence of absolution on all whom, according to the tenor of the Gospel, he finds to deserve it, obliges all Christians to have recourse to him for his judgment and makes it ordinarily impossible for them to be absolved in any other way; assuming that the same judicial procedure which is necessary for the reconciliation of notorious offenders to the Church, must be applied to all within the Church, and extended to the scrutiny of the heart, and the inquisition of the conscience, in order to their reconciliation to God; in short, begging, without a shadow of proof, every thing in question, you jump to the conclusion that in these words our Lord instituted a Sacrament, to be observed by all Christians, for the remission of sin after Baptism! Pardon me, my good friend; but were your inferences as sound as they are impotent, I should still decline to perpetrate such folly for myself, and to cast such dishonor on my Saviour, as to attribute to Him a *positive institution* founded upon an innuendo, a hint! A positive institution of Christ, and therefore binding under the highest sanctions, and yet not a syllable in the words of the institution to express the duty of observing it! A Sacrament for the remission of all sin after Baptism, and equally necessary to salvation with Baptism and the Eucharist, and yet not a breath about confession to the priest, or submission to penance or any thing else which constitutes the matter of the Sacrament; and that too from Him who plainly said of the one Sacrament, "Except a man be baptised with water and the Holy Ghost, he cannot enter into the kingdom of God;" and of the other, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."

You tell your readers that "modern contradicters say that Penance cannot be a Sacrament because it has no visible sign or ceremony." It is sufficient for me to answer that "the Protestant Church" of which you profess to be a minister, in defining a sacrament to be "an outward and visible sign of an inward and spiritual grace," is sustained by St. Augustine and the fathers who have described a sacrament as (*verbum visibile*) a visible gospel, and by Roman divines themselves, before the Trent Catechism substituted *sensible* in the place of *visible.* But the rejection of this definition would be a small matter if you had not, as far as in you lies, despoiled the religion of Christ of that wise and beneficent provision by which He has bestowed on His Church a *visible* remembrancer, token and pledge of His everlasting forgiveness of their sins on their hearty contrition, lively faith and real amendment of life; and taught men to believe that the remission of their sins is suspended on such conditions as have no countenance from Scripture or the best and purest ages of the Church.

I have been insensibly drawn into a longer and more argumentative style than I intended when I first took up my pen. You, my dear sir, who proclaim yourself "A minister of the Protestant Church," have no right to expect an argument from me on a point which that church has distinctly and expressly repudiated. Nor did I intend an argument; I intended merely to put plain Church people, for whom your tract is designed, on their guard against its specious insinuation of error, and I have adopted the form of a letter to its unknown author, as that best adapted to the accomplishment of my end. I have felt it the more important thus to meet your tract in consideration of the particular time in which it has made its appearance; when the minds of our people have been painfully excited on this and kindred topics, by the example of a man, once a somewhat prominent clergyman among us, who, through his own pride and a snare of the Devil, has unhappily fallen a victim to the whole system of Romish delusion. If, however, untrue to the aim with which I began my letter, I have written anything to cause you needless pain or offence, I pray you to impute it to a momentary infirmity of temper, and not to any deliberate purpose. I have, I confess, held you responsible for the whole Roman doctrine and practice, although you yourself have done little more than set your foot within the abyss by affirming that Repentance is a Sacrament, *properly so called*, for the remission of post-Baptismal sins; and I have done so, because I wished to open the eyes of your readers to the inevitable consequences of your position, and to induce you, if possible, to reconsider your ground. If in this I have wronged you, I pray you to forgive me, and to accept the most fervent prayers for your welfare from one who, though no Romanist, has the honor to be A CATHOLIC PRIEST.

New York, St. Stephen's Day, 1849.

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*The modern Roman Church denies that remission of is sins conveyed by the Holy Eucharist, and, in this view, no doubt, the author of the Tract under consideration acquiesces. In attributing remission of sins to Baptism and the Eucharist, the present writer by no means admits that other and greater benefits—which the brevity at which he aims does not allow him to notice—are not conveyed to us by the same Sacraments.

For the Churchman.

Mr. Editor,—Allow me, through your columns, to direct the attention of those of your readers who would purchase New Year gifts for their children, to the three following little works, published by the Protestant Episcopal Sunday School Union, entitled, "HARRY AND ARCHIE," "THE DOVE," and "THE TESTAMENT IN THE LITTLE COFFIN." The first of these admirably illustrates the advantages of early communion—the second is a tale of home and its influences—and "The Testament in the little Coffin" forcibly depicts the great blessings and benefits arising from infant baptism, related in the history of a child who departed this life at the age of seven years. It is needless to give further details of these little volumes than to say that they are written in a sweet and touching style. Those of your readers who have the time and inclination, would do well to examine them, while others, not so much at liberty, may rest assured their contents are as much to be commended as the attractive form in which they have been published. CATHOLICA.

THE CHURCHMAN.

NEW-YORK, SATURDAY, DEC. 22, 1849.

Merry Christmas!

ONCE more Christmas has come—joyous, merry Christmas! Gladness fills each Christian heart, and kindly salutations flow from Christian lips "The pine, the fir, and the box tree together, come to adorn the sanctuary of the Lord," and remind the worshippers in spirit and in truth of the ever enduring hopes and blessings which the Incarnation of the Son of God has bestowed upon man. A truce, then, to polemical discussions and deeds of strife, courteous readers, and let our thoughts dwell on higher and more ennobling themes. The Church breathes into our souls the spirit of peace and good will. Again we see the shepherds peacefully tending their flocks on the plains of Bethlehem; again, in the bright azure of the starry heavens, a sudden light breaks forth, and upon their dazzled vision bursts the company of the heavenly host giving "Glory to God," and proclaiming "peace on earth, and good will to men." Again the angel tells the wondrous tidings of great joy "Unto you this day is born a Saviour, which is Christ the Lord," and bids us hasten with the guardians of the flock, and "fall down and kneel before the Lord our Maker." Well may our hearts burn within us while hearing these stirring words, and holy thoughts and heavenly feelings take the place of worldly emotions and uncharitable desires.

For, let us consider the wondrous condescension of the Son of God. It had been unbounded humiliation for Him to have come in the guise of earth's proudest monarchs, with all their pomp and circumstance, their gilded pageantry, and their attendant retinues. But let us hear the words of St. Clement of Rome (Ep. ad Cor., ch. 16)—"The sceptre of the majesty of God, our Lord Jesus Christ, came not in boastful pomp and splendor, although he was able so have appeared, but in lowliness of mind, as the Holy Ghost spake concerning Him." And, truly, what can signify more plainly to us the real worthlessness of earth's stations and powers, than this sublime spectacle of the Son of God becoming man, and taking on Himself "the form of a servant." How hard is it to realize that the humiliation consisted in His taking on Him *our flesh*, and that after this, poverty, and shame, and contempt were light in comparison with this primary act of condescension. "See then, beloved friends," continues St. Clement, "what is that example which is given to us; for if the Lord was so humble in mind, what shall we do, who have come under the yoke of His grace through Him."

And this should fill our minds with serious reflections and solemn enquiries—What shall we do who have been made partakers of His grace? What have we done in return for so great a favor? Do we hear in vain the words of the Christmas Collect? do we join heedlessly in the beautiful prayer which the Church puts in our mouths? Do we remember that we have been indeed regenerated? that the Holy Spirit hath been given to us? "that as many of us as have been baptized into Christ, have put on Christ;" been made one with Him, been made partakers of a new and spiritual nature? This gift, to be available to our salvation, must be improved by us; it comes from God indeed, and we should yield Him hearty thanks for His unspeakable gift; but then we must show forth our thankfulness not only with our lips, but *in our lives*; "continually mortifying our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." This is one of the great conditions on which depends our attainment of future happiness. "He who hath called us is HOLY," and we must be "holy in all manner of conversation,"—i. e., in conduct, behavior and character. The unprofitable servant who hid his talent in the earth was cast into outer darkness: of how much sorer punishment shall they be thought worthy who faithlessly reject this inestimable privilege of God's free grace, and put the Saviour to an open shame by their carelessness and disobedience.

When therefore we pray that we may daily be renewed by His Holy Spirit, we should strive to comprehend the full meaning of these words. We should see that it includes the eradication of every sinful affection, the rejection of every principle and motive of action inconsistent with the doctrines and precepts of our most holy faith; the purification from the "infection of Nature," which still dwells in the regenerate—that evil concupiscence which constantly tempts the soul to sin against God, and needs to be continually warred with, and subdued; and this cannot be done without labor and diligence. What mean those similes in Scripture, which speak of the Christian's warfare, and tell him of vigilance, of strife, of trial, of spiritual foes? It was to deliver us from these last that the WORD took upon Him our flesh, and made us like unto Himself,—a spiritual seed, a holy generation, a "peculiar people."

St. Gregory Nazianzen happily enforces this great truth in his oration for this joyous Festival. After enumerating the many sins which polluted the world, he continues "these things needed a greater auxiliary, and they obtain a greater. And this was the Word of God Himself, who is before all worlds, the invisible, the incomprehensible, the incorporeal, the beginning from the beginning, the light from light, the fountain of life and of immortality, the impress of the archetype of beauty, the unchanging seal, the unalterable image, the limit and word of the Father; He comes to his own image; He bears flesh for the sake of flesh [man], and he is united with an intellectual soul for the sake of my soul, purifying like by like; and becomes a man in all respects except sin: He was conceived indeed from the Virgin, who had been first purified as to soul and body, by the Spirit; and God having come forth with the taking on Himself (of human nature) becomes one from two opposite things, the flesh and spirit—the former of which he made Divine, the latter was Divine. Oh, new mixture! oh, strange blending! He, who is—is made, He who is uncreated is created: He who cannot be contained is contained, by means of the intellectual soul intervening between the Godhead and the grossness of flesh. He who maketh rich becomes poor; and he becomes poor in my flesh, that I may become rich in his Godhead: and He who is full is emptied; for He is emptied of His own glory for a little while, that I may participate in His fulness. How great is the riches of His goodness! How great is this mystery with respect to me! I shared in the image (of God), and I kept it not: but He shares in my flesh, that He may also save the image and make the flesh immortal. He imparts a second communication much more astonishing than the first; inasmuch as then He gave a share of the better (nature), but now he takes a share of the worse. This is more divine than the former, this is more sublime to those who have intelligence." In view of this stupendous truth, he exhorts his hearers to rejoice with the angels, and to reverence the little town of Bethlehem, the place of the Saviour's birth, to run with the star, to offer with the worshipping Magi precious gifts pleasing and acceptable to God, using hymns of praise with the archangels, and to join in the joyful concert of all the celestial and earthly powers (cap. xx.)

Such should be our joy; primarily holy, deep and spiritual. If this holy season be made a period merely of feasting and revelry, of boisterous mirth and worldly amusements, it resembles more a season of Pagan merriment, than the heartfelt gratitude of those who are engaged in celebrating a Saviour's condescension, humiliation and love. Let us remember then, togive thanks first for the glad tidings of the Gospel, the redemption of the world through Christ, the means of grace He has ordained, the hope of glory He affords to the faithful and obedient. This will not check the flow of domestic happiness, of friendly hospitality, of kindly salutations, of innocent enjoyments and pleasures appropriate to this happy season. While young and old mingle together in festivity and mirth, they will rejoice in the assurance, that higher joys are reserved for the faithful, and that whatever pure and unalloyed happiness we here experience is but a faint foretaste of that supreme felicity, which awaits the united inhabitants of the celestial which has ever during foundations, and "whose builder and maker is GOD."

IN our paper of the 8th of December, we gave a brief notice of the new Church of All Angels, in the outskirts of our city. A friend has since then furnished us with some additional particulars which we are happy to publish. We hope that they may be of service to such of the clergy and laity as may have occasion to seek for a good model of a Church, which can be built at a moderate cost.

All Angels' Church, New York, consists of a nave and chancel. The nave is 36 feet by 18; the chancel 16 by 12—open roof in both. The east window in the chancel is a triplet 7 feet in width; height in centre 9 feet, The nave is lighted by three windows on either side.

The porch—open—is at the west end; over which is a small quatrefoil window. On the peak of the gable stands a small bell turret. The vestry room is on the south side of the chancel—that side rather than the usual one—the north—being taken, that it might not injure the appearance ofthe building from the street.

The chancel is raised three steps above the nave; the sacrarium one step additional. Against the south wall of the sacrarium are three seats. The lectern and faldstool are on the south side of the chancel—the pulpit in the north-east corner of the nave—the font in the south-east corner. All the wood-work is of pine, painted the general tone of black walnut.

The ground, 100 feet square, was given by four sisters; the books were presented by two ladies; the bell was a donation from a gentleman of Boston; and the funds for the building were subscribed by various Churchmen in New York, upon the application of the Rev. Mr. Peters, who, for more than two years past has been laboring with zeal and fidelity for the welfare of the surrounding inhabitants.

The cost, including front walk and fence on three sides—and the bell books, &c., has been about $2,000. A Church of the same size, where the lumber and other materials were at hand, could be built for $1200. The contract price for this was $1655. Under these circumstances, how strange is it that any should excuse themselves for not building Churches in a proper style upon the plea that they cost so much more than the ordinary meeting-house, or bank, or shop-looking buildings which have been so common throughout the country. Here is proof positive that a Church in correct style—a building that tells its own story—can be built for a sum within the means of any country congregation.

NEW-YORK ASSOCIATION FOR IMPROVING THE CONDITION OF THE POOR.—The Sixth Annual Report of this excellent Institution is now before us, and gives a very gratifying account of its labors and progress during the past year. The summary is as follows: Number of families relieved, from Nov. 1, 1848, to Nov. 1, 1849, 6,672; number of persons, 29,844; number of visits, 30,590; Receipts for the same period, $28,753 15; Disbursements, $26,550 65; excess of Receipts, $2,202 50. The whole city, as high as 62nd-st., is divided into 18 districts, and 307 sections, to each of which latter a Visiter is appointed. The duties of the Committees and Visiters seem to have been most assiduously and faithfully performed; the suggestions made in the report as to the utility of the Society in preventing *voluntary* pauperism, relieving the truly distressed, and providing suitable employments for the deserving, are very judicious, and should be perused by our citizens generally. In proportion as the support of this Association becomes extensive will its means of usefulness be enlarged and the prosperity of the community be promoted. And now that winter has set in with its wonted rigor, let those to whom the domestic circle and the cheerful fireside present a grateful shelter from the frost and the storm, remember the poor and suffering, and aid this useful auxiliary in the blessed work of feeding the hungry and clothing the naked.

Foreign Intelligence.

We continue the summary of news by the steamer Hibernia. The arrivals now take place only once a fortnight.

It is said that the Pope's Nuncio is about to quit Madrid, in consequence of the Holy See having refused to approve of the sale of the Church property, which was decreed by the Cortes, and sanctioned by the Royal authority.

The appeal before the Judicial Committee of the Privy Council, in the case of Mr. Gorham *vs.* the Bishop of Exeter, is to come on some time this month, unless the latter should not be prepared.

The accounts as to the health of the Queen Dowager continue very unfavorable.

Mr. Whiston has obtained a rule for a *mandamus* calling on the Dean and Chapter of Rochester Cathedral to show cause why they do not restore him to his office.

In consequence of the death of the Dean of Jersey, the project is seriously discussed of having a Bishop for the Channel Islands.

The preliminary arrangements for the great *Industrial Exhibition* are proceeding very favorable. The sum of $20,000 for prizes has been reported, and is now lodged in the hands of trustees.

New Publications.

HISTORY OF THE UNITED STATES by Richard Hildreth, Vol. 3. P. P. 592. Harpers, New York.

Owing to some accident the last volume of this History has only just reached us from the obliging publishers. It embraces the eventful period of the Revolutionary war, the establishment of the Independence of the United States, and the subsequent details to the adoption of our present Constitution. The author preserves his characteristics of simplicity, clearness and impartiality to the last, and has presented us with a brief but very comprehensive and instructive work. Some have found fault with him for not giving wider flight to fancy, indulging more in his own speculations, and exhibiting more brilliancies of colouring *a la mode* Macaulay. This perhaps might have made the book more attractive, while at the same time it would have been far more voluminous and much less authentic. There is now an air of truth and fact about it, which disposes us to rely on its contents as a safe guide, and the long list of authorities at the close shows that a vast mass of material has been at the disposal of the author, which has been worked up with much care, discretion and fidelity. A copious index is added: one feature of which, the list of the governors of the several provinces is a great accomodation. If this production does not become *popular* in the ordinary sense of the term it cannot but be looked upon by the judicious and discriminating as a valuable contribution to American history, and an indispensable ornament of the well furnished library.

We have received from the same firm the second and third volumes of TICKNOR'S HISTORY OF SPANISH LITERATURE, superbly printed, and the first number of SOUTHEY'S LIFE AND CORRESPONDENCE; the former has not yet been examined; the latter seems a very delightfully written work as far as we have dipped into it, but the double columns and the fine print, make it rather a formidable affair. It is however very cheap; 25 cents a number of 100 pages, and is to be completed in six parts.

THE KING OF THE HURONS, published by Mr. Putnam in his usual neat style, is spoken of by the press generally as taking a foremost rank among American novels. We have not had an opportunity of reading it ourselves, but believe it may safely be commended for the skilfulness of the plot, the able delineation of the characters, the felicity of the narrative, and its many stirring incidents.

SAINT LEGER ON THE THREADS OF LIFE, by the same publisher, is the completion of a series of papers which appeared some while since in the Knickerbocker. The book shows much power and ability, has a large amount of romance, and disposes of the villain of the piece in a very satisfactory manner. There is also a good deal of German mysticism and transcendentalism, bewildering to the narrator, and incomprehensible to the reader. What becomes of the former we are sure we cannot tell, but as we have a sort of liking for him, in spite of his erratic propensities, we hope to learn at some future day.

THE BATTLE SUMMER, OR THE REIGN OF BLOUSE, by J. K. Marvel. Baker and Scribner, New York, P. P. 290.

Another volume on the French Revolution of 1848. It is written in the style of Carlyle, and the author seems to be an admirer also of his sentiments on religion and politics. There are many graphic details in this work, and many keen and caustic remarks on the actors and events recorded in these pages as for example, the abortive attempt of the Red Republicans on the 15th of May. Another volume is promised to be entitled the *Reign of Bourgeois*. The author has decidedly much talent and power of observation. The publishers have done their part very successfully.

POEMS AND PROSE WRITINGS by Richard Henry Dana, 2 volumes P. P. 443 and 440. Baker and Scribner, New York 1850.

The first volume of this collection contains, the poems published in 1827 with some additions; and a collection of tales entitled 'The Idle Man' published in New York 1842. The second contains several reviews, written at different times. The Buccaneer is a finely and powerfully wrought tale of the supernatural, and "The Changes of Home" and others unite tenderness of feeling, felicity of expression and sweetness of versification, others again display much richness of thought and depth of religious feeling. The Reviews abound with acute criticisms, just thoughts, and very marked ability in composition, and may be read with pleasure and studied with profit, while the Tales may serve to beguile many unoccupied moments. These charming productions are admirably brought out as it respects the mechanical execution which reflects the highest credit on the publishers.

THE CHRISTIAN YEAR FOR CHILDREN. Stanford and Swords.—A series of simple and pleasing poems, very well adapted to the purpose designed. Brief notes are prefixed, explaining the Feast or Fast, with the Collect for the Day, and the text illustrated in the poem. This little work will, we think, be productive of much good, if rightly made use of by those for whom it intended.

WHISPER TO A BRIDE, by Mrs. L. H. Sigourney, S. Parsons & Co., Hartford, is a very beautifully conceived and happily executed address to those in that interesting situation. It combines salutary advice, affectionate exhortation, and serious warning, with much graceful imagery and oriental fancy. Many a single sentence contains a clue to the performance of the duties of life.

We have received LITTELL'S LIVING AGE, Nos. 289 to 293, for which we are indebted to Messrs. De Witt & Davenport, Tribune Buildings. Besides the usual amount of well-selected literary matter, we have some capital illustrations from Punch. THE TRUE CATHOLIC & CHARLESTON GOSPEL MESSENGER, for December, were received in due season; also the Sailor's Magazine.

HUTCHIN'S IMPROVED ALMANAC for 1850; and POOR RICHARD'S ALMANAC, published by J. Doggett, Jr. have been sent to us. The latter contains the reprint of Franklin's Almanac for 1733, 4 and 5. With much curious reading and many sound reflections, they contain some specimens of grossness, ill-suited to do credit to his memory or reputation. We think that in the following numbers such things might be omitted without interfering with the plan of the republication

THE ROSEMARY: A Collection of Sacred and Religious Poetry. Lindsay & Blakiston, Philadelphia, 1850; pp. 250. This beautiful volume just received, contains 168 poetical pieces, by many different authors, English and American, among whom are some of the most celebrated names in the language. It is embellished with six steel engravings, by Sartain, possessing a high degree of merit. To the lover of good devotional poetry, this work must be more acceptable, and it forms one of the most sterling and appropriate gift books we have yet seen. It is well printed on a widely margined page, and handsomely bound in ornamented embossed cloth with gilt leaves.

Domestic Intelligence.

WESTERN NEW YORK.—*Bishop De Lancey's Visitation.*—Bishop DeLancey visited Grace Church, Utica, on Sunday morning, the 16th December. Prayers were read by the Rev. Messrs. Leeds and Gregory and the Bishop preached and confirmed *eight* person. The Rev. Mr. Burgess also was present. The Confirmation preface was read by the Rector.

In the afternoon, the Bishop visited St. Paul's Church, West Utica. Prayers were read by the Rev. Messrs. Gregory, and Leeds, and the Bishop preached and confirmed *ten* persons. The Confirmation preface was read by the Rev. Mr. Perry, the Rector of the Parish.

In the evening, at Trinity Church, prayers were read by Rev. Messrs. Leeds and Proal, and the Lessons by Rev. Mr. Perry, and the Bishop preached. A colection in behalf of our Diocesan Missions, amounting to about forty-five dollars was received; this being in addition to the collections made in the Utica Churches on the preceding Sunday. Both Sundays were wet and stormy days.

MASSACHUSETTS—*Consecration.*—On Thursday last, the Rt. Rev. Bishop Eastburn consecrated to the worship of Almighty God, according to the rites and usages of the Protestant Episcopal Church, the edifice recently erected in Waltham, under the name of Christ Church. He was assisted in this truly interesting service, by the Rt. Rev. Bishop Potter of Pennsylvania, and several of the clergy, from Boston and vicinity. The request for consecration was presented by J. S. C. Greene, Esq., Senior Warden, and was read by the Rector, the Rev. Thomas F. Fales. The sentence of consecration was read by the Rev. Alfred L. Baury, Rector of St. Mary's Church, Newton Lower Falls. Morning Prayer was said by the Rev. Wm. R. Babcock, of Salem, assisted in the Lesson by the Rev. Wm. Horton, of Brookline. The ante-communion service was read by Bishop Potter, assisted by Bishop Eastburn, who read the Epistle. The sermon was preached by Bishop Eastburn, and was most happily suited to the occasion. Its effect upon the large and attentive congregation who listened to it, we doubt not, will prove salutary, in leading them to value more highly, the blessed privileges of that goodly heritage, in which God hath been pleased to cast their lot.

About a year ago, the Massachusetts Board appointed the Rev. Albert C. Patterson, a missionary to officiate in the neighborhood of this city, wherever he might find promising openings for the introduction of the Church. He commenced services in Waltham; these services were so well attended, that the missionary devoted his whole attention to this station, and his labors were so blest, that a large congregation was gathered—a parish organized,—and now, a church has been built, *paid for*, and consecrated;—a Rector has been called, who is supported, without any assistance from the Board of Missions. Christ Church, Waltham, though less than a year old, is now one of the most promising of the new parishes in this Diocese. Much credit is due to a few Churchmen, who have consecrated, with pious liberality, some of the substance with which God hath entrusted them, to the holy work of building a temple for the worship of the Triune Jehovah. The church is of wood, and cost $4,200 exclusive of the cost of the lot on which it stands. . . . . It will seat in all 280 persons.—*Christian Witness.*

We are informed that the Rev. Dr. Forbes and the Rev. Mr. Preston have declined to give to the Ecclesiastical Authority of the Diocese the declaration of their renunciation of the Ministry, in the terms of the Canon, and that they cannot be displaced from the Ministry under Canon XXXVIII., and a trial is rendered necessary. To this end a presentment is required. We trust the honor and purity of the Church will be promptly vindicated.

CONSECRATION OF THE BISHOP OF INDIANA.—We are happy to learn by the *Indiana State Sentinel* that the Rev. Dr. Upfold was consecrated Bishop of Indiana on Sunday, the 16th inst., by the Bishop of Kentucky, the Bishops of Ohio, Missouri, and Kentucky, being present and assisting. We shall give full particulars in our next, and have only time to wish the newly consecrated prelate many happy years in his responsible and laborious office.

ERRATA.—In the notice of Cowper's Homer—for "conservation," read *conservatism*. In that of the 'Sacrament of Penance,' for "undesignedly" read *unreservedly*.

To Correspondents

"H. M. M.", "H. P.", and "M. P. P.", in our next. Also, the Obituary from "E." It will be seen that our columns are fully occupied by communications already.

CLERICAL CHANGES.

Rev. Tapping R. Chipman, from St. Mark's Church, Le Roy, W. N. Y., to St. George's, Astoria, L. I. (3d Sunday in January.)

Rev. James Mulcahey, to the Rectorship of St. Stephen's Church, Middlebury, Vermont.

Rev. Andrew N. Benedict to Nunda, Livingston Co. W. N. Y.

The Rev. George Waters has resigned the Rectorship of St. John's Church, Delhi, N. Y., and accepted a call to that of St. John's Church, Kingston, N. Y., and has removed accordingly.

Married.

On Wednesday, Dec. 19, in Christ church, Allentown, by the Rev. Mr. Mitchell, Theodore Stagg of this city, and Lucy Montgomery, daughter of the late Samuel C. Newell, Esq., of the former place.

In St Luke's church, Harpersville, on the 17th, by the Rev. David Huntington, Rev. N. Palmer, Minister of that church, to Miss Amelia Ruggles, daughter of the Hon. T Ruggles, all of Harpersville.

Died.

At Michigan City, Iowa, Nov. 27, 1849, Capt. Augusta Barber, Junior Warden of Trinity church, in the 55th year of his age.

At a meeting of the Vestry of Trinity church, Michigan City, Nov. 29, 1849, the following preamble and resolutions were unanimously adopted:

Whereas, it hath pleased Almighty God in his wise Providence, call out of this world the soul of our deceased brother, Capt. Augustus Barber, Junior Warden of this church, therefore,

Resolved, that while we deplore his loss as a long tried and faithful member of this Vestry and a firm and consistent communicant of the Church, we mourn not as those without hope, but rejoice at the evidence given by his peaceful and happy death that our loss will be his infinite gain, and that those who love and serve the Saviour here will not be forgotten or forsaken by Him when they pass thro' the dark valley of the shadow of death

Resolved, that we tender our sympathies to his absent and far distant relations and friends, and assure them that altho' not cheered by their presence in his last moments, yet he was enabled through faith to come off more than conqueror, and has gone to his rest in peace.

Resolved, that the thanks of this Vestry be tendered to the friends and citizens generally who have showed him so many kindnesses during his last illness, and hope that hereafter it may be said unto them "inasmuch as you have done it unto one of the least of these, my brethren, ye have done it unto me."

Resolved, that a copy of the foregoing preamble and resolutions be sent to the Michigan City News and the N. Y. Churchman, for publication.

FORTUNE C. BROWN, Rector.
ZEBINA GOULD, Sen. Warden.
H. J. REES,
G. VOICE, } Vestry.
U. C. FOLLET,

On Saturday, the 15th instant, Mrs. Mary Upfold, in the 85th year of her age.

Though mingled with regret that so pure a spirit has flown, the decease of this most estimable lady is accompanied by all the consolations which flow from a virtuous life and a happy death. Spared to an advanced age—adorned by every christian grace—revered and beloved by a wide circle of friends, her transit from earth to heaven was calm and tranquil as the passage of happy health to sweet repose.

May her departed spirit be permitted to rejoice over the sacred offices, which, this day, elevate her gifted son to the highest honors of the Church and consecrate his faculties to the service, in a larger sphere, of the immortal interests of his fellow man.

MR. EDITOR,—Many of your readers in this city will most cordially acquiesce in the justness and worthiness of the sentiments expressed in the foregoing notice of the death of Mrs. Mary Upfold taken from the Pittsburg Daily Morning Post, of the 17th. To the old surviving members of the congregation of St. Luke's church in this city, the flock gathered by the pastoral labors of her son, now the worthy Bishop of Indiana, the Rt. Rev. Dr. Upfold, the intelligence of the death of his humble mother, will not occasion surprise, for she was very far advanced in the vale of years, but will call, most vividly to remembrance, the many happy days spent by the then Rector, his family and people, when they were but as one family, bound together by the strong bonds of mutual respect and affection both in their church and social relations. In those blessed and palmy days—when the doctrines of our church were truly preached,—her discipline mildly maintained, and her worship faithfully and gladly attended by a numerous and united congregation. Alas! that it should have been otherwise in other days,—that there should ever have been such a decided leaning on the part of its late Rector, to semi-Calvinism and ultra Evangelicism, at one time, as greatly to distress and annoy, and even to drive away from the church, many of its old members,—and now, in these late days, such an abandonment of all true and sound catholic doctrine, as held and taught by our branch of the Church as to carry said Rector clean over to the adoption of all the miserable errors of Romanism, thus subjecting himself to the most galling and intolerable spiritual despotism the world ever saw. But alas for the weakness of poor human nature!—to what extreme and opposite points may it not fluctuate when under the influence of a most peculiar and morbid mental constitution! Such a mental constitution has the late Rector of St. Luke's church, now simply Mr. Forbes. Yours, &c., F. S.

Notices.

☞ The Rev. Gregory T. Bedell, Rector of the church of the Ascension, will preach to young men in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening, Dec. 30. Service to commence at 7 o'clock.

Dec. 29, 1849.

CALVARY FREE CHURCH, WILLIAMSBURGH.
Third st. near Grand.

The Rev. Dr. Schroeder will, by divine permission, deliver a discourse to the young, in the above place of worship, on Sunday evening next, Dec. 30.

Service to commence at 7 o'clock.

☞ The Clergy of Fairfield Co., Connecticut, will hold a County meeting in the Parish of New Canaan, on Tuesday and Wednesday, 8th and 9th of Jan. First service at 2 o'clock. HENRY OLMSTEAD, Jr., Sec'y.

Ridgefield, Dec. 24, 1849.—2t

Acknowledgments.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From L P, two bundles of clothing.

LOT JONES, 77 Second Avenue.
New York, Dec 24, 1849.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

DOMESTIC MISSIONS.

Since his acknowledgment of the 11th inst., the Treasurer has received the following contributions:

St Matthew's, Wilton, Ct, 4 50; a friend to mis'ns, 15; 2 com'ts, St Peter's, Perth Amboy, N J, addl, 3; St Paul's, Sing Sing, N Y, 42; St Paul's, Portsmouth, R I, 3 31; Emmanuel ch, Bellows Falls, Vt, 25; St John's, York, Pa, 30 44; St James, Fair Haven, Ct, 9 35; St Pauls ch, North Guilford, Ct, 3; Grace, Brooklyn Heights, 50 80; St Andrew's, Kent, Ct, 7; St Pauls, Woodbury, Ct, 8 50; ch of the Holy Spirit, Rondout, N Y, 3; St Andrew's, New Preston, Ct, 13 10; St John's ch, Washington, Ct. 5 90; Grace, Saybrook, Ct, 5 38; Christ, Belleville, N J, one-half, 23 25; Christ, Brownsville, Pa, add'l of which, 20 is from two travellers, Messrs M & A, 40; adv off'gs, chapel of the College of St James, 50; St Marks, Washington, Co, Md, 10; thro' J Loney, R A in Md, St Peters, Baltimore, 300 63, St Marks, 4, Christ, Hartford Co, 5 40, St John's, Baltimore co, 2 83, Mrs E F Scott, for Ill, 5, St Thomas, Baltimore co, 33,—350 86; ch of the Ascension,, Phila, adv coll, in the S S room, 10; S S, 7; St Johns, Portsmouth, N H, 47; gentlemen of the par, 18; St Johns, East Poultney, Vt, 9 40; St Pauls, Wells, Vt, 2 60; St Johns, Wakeman, O, 3; St Peters, Talbot co, Md, 31; from a friend to mis'ns, same par, 20; St Andrews, Marshall co, Miss, 20; B Z R, per Rev F Ogilby, 5; a member of St Johns, St Louis, Mo, 5; St Michaels, Trenton, N J, 25; St James, Arlington, Vt, 27 40; a response to the appeal from Oxford, N Y, 20; Christ, Guilford, Vt, 4; Trinity, Covington, Ky, 20; St Johns, Fayetteville, N C, 105 49; Christ, Green Bay, Wis, 26; St Pauls, Augusta, Ga, 179 30; Christ, Mobile, Ala, 105; ch of the Holy Cross, Troy, N Y, 40; St Johns, Stamford, Ct, 20 96; St Pauls, Lynchburg, Vt, 52 11; Rev R W Goldborough, Md, one-half, 5; St Peters, Morristown, N J, 41 25; Sunday off'gs, Grace, Providence, R I, 33; St Johns, Bellefonte, Pa, 13; St Johns, Buffalo, W N Y, a com'nt, one-half, 10; special adv coll, Trinity, Branford, Ct, 8; St Anna's, Fishkill Landing, N Y, 50 50; St Stephen's, Portland, Me, 25; Trinity, Saco, Me, 8; St Davids, Radner, Pa, 12; A C C, for dom mis'ns, 1; Christ, Tashua, Trumbull, Ct, 15; Trinity, Newport, R I, 17; St Mary's school, Raleigh, N C, 25; tithes of a friend for cal, 10; Bangor ch, Churchtown, Pa, 17; St Marks, Orange, N J, 70; ch of the Epiphany, Claiborne co, Miss, 20; thro' E Wilcox, R A in Pa, Trinity, Oxford, 40; ch of the Atonement, Phila, 50; church of the Holy Trinity, Westchester, 24; Holmesburgh, Emmanuel, of which 10 is for Bp Kemper's mission, 11; ch of St James the Less, Phila, 51; St James, Lancaster, for Bp Kemper's jurisdiction, 75; Trinity, Easton, 10 60; St Andrew's ch, Phila, fem mis'y soc'y, 20; St Matthews, Francisville, 10; St Johns, Carlisle, 75; St Johns, Phila, 22 50; St James ch, Bristol, 11 87; All Saints, Lower Dublin, 15 25,—416 22; Trinity, Mich City, Ind, 6 30; St Paul's, Bloomsburgh, Pa, of which 1 21 is from S S, 10; St Paul's, Key West, Fa, 15; thanksgiving off's, of a lady of Jacksonville, Fa, for arrears of salary due mis'n'es in the west, 50; Delphi, Ind, 7 10; Niles, Mich, 10; D A W, a lady of Grace ch, N Y, a friend of missions, by the hands of a member of the committee, 500; Christ, Shrewsbury, N J, 6 80; St Johns, Waterbury, Ct, 200; chapel of St Johns Institute, Mt Albans, D C, 17 50; col'd at the com table at Jubilee College on Adv Sunday, 10; St Stephens, East Haddam, Ct, 4; adv off's, from Christ, Norwich, Ct, 250; Brunswick, Me, 12 50; Kickapoo, Ill and vicinity, 23; thro' E Wilcox, R A in Pa, Calvary, Rockdale, Pa, 3; St Mary's ch, West Phila, 34 74; St Lukes, Phila, 313 90,—351 64; a com'nt, of St Thomas ch, N Y, addl, 10. Total amount, 3787 46.

THOMAS N. STANFORD, Treas.,
New York, Dec. 24th, 1849. 139 Broadway.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 17th inst.

Mrs J P Van Horne, life member, 25; Mrs Augustus H Ward, life member, 25; Mr & Mrs J P Van Horne, ann, 10; Mrs Mary Brown, 2, W S Popham, 2, Miss Munroe, 2, J W Hayes, 3 50, Mrs John Webb, 2, J T Fisher, 2, H LeRoy Edgar, 5, F S Winston, 2, ann subs, 20 50; Christ, Stratford, Dt, Rev J A Paddock, 9 20; Christ, Elizabeth City, N C, Rev E M Forbes, 2 50; J Noble, don, 5; total, 97 20.

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The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

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The Treasurer acknowledges the receipt of the following sums since his report of 17th inst.

J Noble, don, 5; Miss Monroe, don, 1; Christ, Elizabeth City, Rev E M Forbes, 2 50; H LeRoy Edgar, ann, 5; J T Fisher, ann, 1; total, 14 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec. 24, 1849. 20 John-st.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING &c.

The subscriber, since his acknowledgement of 16th Oct. has received the following sums being contributions in aid of the education fund of the Diocese.

Christ, Tarrytown, Rev. Dr. Creighton, 25 53; Grace, Plattsville, Rev Mr Olssen, 3; total, 28 53.

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Nov. 24, 1849.

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Poetry.

From Keble's Lyra Innocentium.

The Oak.

"What went ye out into the wilderness to see? A reed shaken with the wind?"

Come take a woodland walk with me,
And mark the rugged old Oak Tree,
How steadily his arm he flings
Where from the bank the fresh rill springs,
And points the waters' silent way
Down the wild maze of reed and spray.
Two furlongs on they glide unseen,
Known only by the livelier green.

There stands he, in each time and tide,
The new-born sreamlet's guard and guide.
To him spring shower and summer sun,
Brown autumn, winter's sleet, are one.
But firmest in the bleakest hour
He holds his root in faith and power,
The splinter'd bark, his girdle stern,
His robe, grey moss and mountain fern.

Mark'st thou in him no token true
Of heaven's own Priests, both old and new?
In penitential garb austere
Fix'd In the wild, from year to year
The lessons of stern love to teach,
To penitents and children preach,
Bold words and eager glances stay,
And gently level Jesus' way?

Selected Matter.

(From the Colonial Church Chronicle.)

Intercommunion between the English and American Churches.

My Dear Sir:—During the last summer, I took advantage of a somewhat extended long vacation to visit a portion of the United States, and of the British provinces of America. My own duties and studies, and a correspondence of some years' standing with our Colonial Bishops and Clergy had made me naturally anxious to see something of the Western World; and the wonderful facilities for a voyage across the Atlantic, which are afforded by the Cunard steamers, determined me at length to gratify what I trust may be called a pardonable curiosity. I have no intention however, of inflicting upon your readers a detail of the ordinary occurrences, rather than events, of an Atlantic voyage and an American tour—such things happen more or less to every traveller alike, and though hardly more than enough to supply materials for a few familiar letters, are not unfrequently expanded into three volumes of post octavo.

Unless, therefore, I should receive some very tempting offer from a London publisher, I have no intention of adding another journal to the many already in existence, by various authors and authoresses about men in America. Still, I must confess myself to be so far affected by the prevalent contagion of authorship as to be anxious for a small space in your magazine to express my feelings on one particular point; I mean, the intercommunion between the English and American branches of the Reformed Catholic Church. Wherever I travelled in the States, whether with or without letters of introduction, I was most kindly and hospitably received; and were this the fitting place and occasion, I could refer with pride and gratification to gentlemen of European reputation who took pleasure in showing civility to a stranger and an Englishman. But my special object is to record the marked kindness and attention which I received, as a clergyman, from the Clergy and Laity of our common church in America. To them my card alone seemed a sufficient introduction, and a claim for whatever kindness or hospitality they could show me. They seemed to feel that the bond of Church membership constituted a natural connexion between us. Thus, wherever I passed a Sunday, I was invited to take part in the Church Services of the day, and have only to regret that I heard but few of their preachers, in consequence of being so constantly called upon to occupy the pulpit myself. It certainly was a great privilege and comfort, while some thousand miles away from England, to find myself so entirely at home in church, to join in the old familiar prayers—to hear the Lessons read from the same authorized version—and to sing the Lord's song in a strange land. I had the honor during my stay in the country, to become more or less acquainted with a considerable number of the clergy, and with several of their Bishops. It is no part of my present purpose to testify (as I could do most conscientiously) my belief that they are severally occupying the talents committed to them in the Lord's household well and faithfully. I wish rather to confine myself to the object which I have above indicated, and in connexion with it to say, that each of the seven Bishops to whom I had the honor of becoming known, made me feel, by the cordiality of his reception and greeting, what Bishop Mc'Coskry was kind enough to express in words, when I first presented myself that I was "not a stranger at all."

One characteristic anecdote I may be pardoned for relating, because it so aptly illustrates my present subject. On my way from Boston to New York, I made a point of visiting Rhode Island, which has been made classic ground by the residence and labors of Bishop Berkeley. There happened on the day I was there to be a convocation of the clergy on some diocesan business. I had requested the Rector of Newport to order a carriage to take me after service to the "Dean's farm." Having accomplished my pilgrimage, settled my account at the livery-stable, and taken leave of Bishop Henshaw and his clergy, I embarked on board the steamer for New York.—The day after my arrival there, I received a letter from the Rector of Newport, apologizing for the oversight of "not paying the driver," enclosing a note for three dollars, which was the amount of the fare, and begging me "to believe that Rhode Island Churchmen will gladly show kindness to a clergyman of the Church of England, especially to one who is secretary of a society to which we are so much indebted."

I was really glad to accept this unusual, but most practical token of good will from an American brother, whom I am never likely to see again, both on account of the primitive kindness of the act itself, and because it is a memorable instance of that feeling of brotherhood which was exhibited in various ways by others. He will, I am sure, forgive me this public acknowledgment, out of respect for the motive which has dictated it; and I purposely avoid the risk of offending the delicacy of others, by withholding any particular mention of the little presents and keepsakes, which on several occasions I received at parting.

I very frequently heard a regret, if not a complaint, expressed that so very few English clergymen thought it worth their while to visit America; and although it is not to be expected that excursions across the Atlantic can ever become common, yet assuredly, where leisure and the other requisites can be commanded, the trouble and expense of the voyage will be well repaid. To say nothing of the cities, lakes, and rivers of America, the people and their institutions well deserve *an attentive study*. But over and above all these objects of general interest, the English Churchman will have the opportunity of seeing how the Church in that land is enabled by God's Providence and blessing to take root and flourish, without any of the external advantages which belong to it at home. The Mother and the Daughter church may learn from each other lessons of wisdom, devotion, and self-denial, and these lessons will be best taught by a better understanding and a closer communion.

I do not therefore, consider it extravagant to say that an interchange of visits between the members of the English and American Churches may be made conducive to most important ends. Personal acquaintance tends powerfully to remove prejudice and to strengthen the bands of good fellowship; nor does it seem at all improbable that on the harmonious working of the two main divisions of the Reformed Church will depend in a great measure the religious condition of that predominant race,—English and American, which seems destined in the order of Providence to cover more than half the globe with a people speaking our common tongue.

Perhaps I may be thought to have indulged too much in general observations, yet I wish to add one more, and that of a political kind. It cannot be doubted that the Church in each country is a main security for peace and order, and it is not too much to hope, that the communion yearly becoming closer and more intimate between the members of the Church on both sides of the Atlantic may tend to moderate political passions and infinitely to diminish the chances of war. But I will not pursue these speculations.

I was anxious to say what I have now said, both out of gratitude for the kindness which I have experienced in the United States, and for the other reasons of greater moment to which I have adverted; and I would conclude with bespeaking the good offices of my brethren at home to such visitors as may come to us from across the Atlantic, were I not well assured that such a plea is altogether superfluous.

I am, my dear sir, yours very truly,

London, Nov. 23, 1849. Ernest Hawkins.

Gog and Magog.

The Rabbi Carillon has recently delivered, in the Reformed Synagogue in Spanishtown, Jamaica, a discourse wherein he applies term Gog and Magog to Russia and the Autocrat. A Jew of the nineteenth century explaining the prophecies of Isaiah or Ezekiel, awakens many interesting thoughts. But we lament to see the power of his unbelief which denies the claims of Jesus of Nazareth and the New Testament, and which must disqualify him for interpreting the prophecies that embrace in their field of vision the present dispensation. Our readers may be interested in the display of learning and ingenuity here made by the Rabbi. We do not endorse the soundness of his views.

He says: "It cannot be questioned that the prophecy of Ezekiel is against the last enemies of the Jews. But the present state of public sentiment, as well as the constitution of all the other European powers, forbid the belief that they will ever again persecute the Jews. Gog-Magog is represented to us as a man whose ambition aims at the conquest of the entire world. Russia alone, of all the nations of the earth, has the disposition to attempt this, or the means of undertaking it with any prospect of success. And it is remarkable that a prophecy is quite current in Russia, the origin of which is unknown, assigning to that empire the ultimate dominion of the earth." This prophecy is probably, in part, both the cause and the effect of an ambitious desire, which betrays itself in all the political and military movements of that huge empire.

"In the tenth chapter of Genesis," says this Rabbi, "we find the sons of Japhet to be Gomer, Magog, Madai, Javan, Tubal, Meschech and Tiras; and the sons of Gomer are Ashkenaz, Riphath, and Togarmah. From them come the Japhetic nations, viz.: the Chinese, the Tartars, the Greeks, the Persians, the Northern Germans, the Muscovites, and the other Sclavonic tribes; and these very nations Ezekiel mentions as being incorporated with the empire of Gog, or tributary to it. In chapter xxxiii. he says: 'Son of man, set thy face against Gog, the land of Magog, the prince of Rosh, (chief prince, in the English version,) Meschech and Tubal.' The general name of the country employed by the Scriptures is Magog, and that of its princes, Gog; but the country itself is divided into three principalities; Rosh, Meschech and Tubal. The prophet afterwards declares that this prince shall bring him a mighty army composed of different nations, whose names are the same as those mentioned in Genesis as the descendants of Japhet and Gomer; and the greater part of these nations, the subjects or allies of the prince of Rosh, Meschech and Tubal, are described as coming from the North." The name of Rosh our Hebraists will recognize as that which the English version renders "prince." The Rabbi, however, is sustained by the Septuagint, De Wette and Rosenmuller, in making it a proper name. This name is not found among the sons of Japhet. "But we know," says the Rabbi, "that the first Czar of great Muscovy was called *Rush*, and that from him the empire takes its present name. We know, too, that in the early times, Russia was divided into three independent States: Russia proper, or according to some authors; European Muscovy; Muscovy proper, or Eastern and Southern Russia; and Tobolsk, or Northern Russia. These three States were finally reunited under the general name of Russia, and they enslaved many of the Tartar and Sclavonic tribes. Even Persi may be regarded as a dependant on Russia. Now, the Emperor of these three States united, Rushy, Moschovy, and Tobolshky, (for that is the true pronunciation,) and of the tributary or dependent countries, is called in Scripture Gog; and his empire Magog. It is very probable that this name has been given to the State, because the population is chiefly descended from Magog; and Gog seems to be an abbreviation of Magog, applied to the chiefs of that empire.

"The Scriptures also mention specifically the names of the three States of which the empire is composed. 'Son of man, set thy face toward Gog, of the country of Magog, the prince of Rosh, Meschech, and Tubal.' Rosh is *Russia*, Meschech *Muscovy*, and Tubal *Tobolsk*. Another striking circumstance is, that no other country but Russia is composed of so many different nations. It is also said that these different nations who are to march under the Russian standard, will be armed with ancient armor, shields, bows, arrows, javelins and lances. Now, we know that, notwithstanding the immense extent of the Russian empire, it can bring into the field only five hundred thousand or six hundred thousand men, who have been trained to the use of modern arms, and that the greater part of its troops still use the hand-missiles of ancient warfare. Thus, in this light also, the prophecy may be applied to Russia. It is also predicted, that the innumerable army of Gog shall be rent by intestine divisions. The prophecy is eminently applicable to Russia, for it is almost certain that Russia, once plunged into a universal war, will see Poland and other oppressed people spring up, at the first reverse of fortune, to cast off the galling yoke.

"It is thus almost proved that Russia is the land of Magog, and that Nicholas, or one of his successors, is the Gog announced by the prophet, and that there is ground for presuming that the last days are not far distant. We should therefore be on our guard, and pray fervently not to be overtaken by these events as by a thief in the night."—*Presbyterian*.

From the Boston Daily Advertiser.

Sir John Franklin's Expedition.

The following letter from Lady Franklin, which we are allowed to copy, will be read with interest:—

21 Bedford Place, 17th Nov., 1849.

Dear Mr. ——:—Your kind note to me was written a week after we had received a fatal blow to the hopes which the Esquimaux report had excited. This premature and unfortunate return of Sir James Ross filled us all with consternation. I was in Edinburgh at the time, and received there a telegraphed letter from a friend at the Admiralty, warning me not to believe the report in the Times, for that the Admiralty did not credit it, and the very next morning, indeed I believe the very next day, Sir James presented himself to them in person.

A most extraordinary fatality seems to have attended him—last year he could not enter Lancaster Sound till the 28th of August, and on the 11th of September he was fixed in his winter quarters, a little within Prince Regent's Inlet on the western side. This was no more than I expected. or rather was only a little worse than I expected, when we learned last autumn by a cask thrown overboard, that he was only at the threshold of his enterprise on the 28th of August. But the result of *this* season has overthrown all our speculations—to get out of his winter prison only to be driven back again! It seems he got into a stream of ice moving eastward, which, slowly, at the rate of eight or ten miles a day, but with a fixed gripe upon his ships, carried him along this, the portal where he had entered the sound the year before, and beyond it. He did not think it possible or prudent to fight his way back again, and thus this season has been, as it were, annihilated, as to any useful purpose whatever.

It would seem indeed, if he could have foreseen the fatality that awaited him, that it would have been better to remain shut up in Port Leopold for a second winter, since he would at least have been advanced on his way for this next summer, and might have made thence some winter or spring explorations in sledges and on foot—such as he was able to accomplish this last spring. In May last, the ice being of course unbroken, Sir James and some of his people on foot, with sledges, pursued the coast line westward in Barrow's Strait, till they came to a headland, Cape Bunny, where it trended southward; he followed this southern direction for about 200 miles, with the intention of getting as far as the Magnetic Pole, which he had formerly approached in an opposite direction, but which he was unable to reach, owing to the debility of some of his companions; they had then to return upon their steps, and make for their home quarters in the ships, which they reached in the latter part of June, having discovered no traces of the missing ships or crews in any part of their course.

I should indeed have been surprised if they had, since my husband's instructions would not lead him in this far southerly direction, but would lead him to pursue a westerly course to a point beyond that where Sir James turned off, viz.—to Cape Walker—where Sir John was instructed to take a south-west course toward Behring's Strait. In these unknown seas, somewhere between Melville Island or Bank's Land, on the north, and the coast of the Coppermine River, on the south, was Sir John's course most likely to be impeded, since it is conjectured that a mass of islands occupies the blank space we now see in that latitude and longitude on the charts. This part has not been yet even approached, neither have the channels to the north of Barrow's Strait, including Wellington Channel, which gave hope of a north-west passage to the north of Melville Island, been entered; yet these were recommended for trial to my husband, in case did not succeed in pushing to the south-west. And you perhaps recollect, that when the North Star sailed last spring, with stores to replenish the expedition of search, she carried out the most stringent instructions to Sir James Ross to examine these channels.

Those instructions he never received, having been carried out of Lancaster Sound much about the same time when the North Star was attempting to get in, yet without meeting. We are yet in ignorance of what the North Star has done. Sheis daily expected back, but it is also very possible that she may not have been able to deposit her stores at all the different places appointed, before the ice set in and fixed her there. At all events we may look to an abundant supply of provisions and all manner of stores being deposited in Lancaster Sound and Behring's Strait for next season, for Ross also has left a great deal behind, as well as his steam launch, &c., &c.; great encouragement in itself to renew the search again at the earliest opportunity, even if it there did not exist a more urgent cause for fresh efforts in the lamentable fact that the most important and most promising parts remain yet unexplored.

I think there can be no doubt that the Government will do something more, but I am looking again with revived hope to America also, for the field is now open before her; unusual facilities in this abundance of dispersed provisions and stores attend the passage from the east, (and I may say from the west or Behring's Strait also, since all along that coast provisions are deposited; and if the extraordinary breaking up of the ice this last month of September, as represented by the whalers, be any indication of what may be expected next year, an unusually favorable season awaits any new adventure.

My kind friend Sir John Richardson assures me that the interest is as deep as ever in the United States, on this momentous question, and what is remarkable, that the subject is much better understood by the people there than it is here. O that they could cover themselves with glory by putting in execution their generous intentions of last year! I am sure you will do all in your power to promote this, and * * may be able to represent, if not to the American Government, yet to the American people, how anxiously I still look to them for aid in the time of my greatest need. You will have the goodness, I doubt not, to suggest to me any steps conducing to this purpose. * * * * *

Excuse haste, and believe me,
Very truly yours,
JANE FRANKLIN.

Advertisements.

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REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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Aug. 18,-tf

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Mechanics	13	Clergymen	4
Manufacturers	3	Teachers	1
Agent	1	Dentist	1
Lawyers	2	Cashier	1
Clerks	11	President R R. Co.	2
Brokers	3	Officers in the Navy	1
Widows	3	Other occupations	12
Seamen	4		
	—		—
	70		23
			70
		Total insured,	93

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Isaac Abbatt, Secretary.
Minturn Post, M. D., Physicians. Dec 15—2t

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Mechanics	18	Lawyers and Physicians	5
Editors & Publishers	4	Shipmasters	2
Accountants & Salesmen	9	Public Officers	3
Farmers	9	Naval "	1.
Hotel Keepers	1	Officers of Ins. Cos.	2
	—		—
	88		18
Lives insured			106

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August 18—tf

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